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"LIBERTY, HOLINESS, LOVE."

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For the Register.

LETTERS TO A POLE. NO. XXI.

My Dear Friend,—I intended, in this letter, to have gone upon a new subject, and to have shown that the Congregational platform of the Church, leaves Christianity free to unfold itself, so as to meet support, and stimulate the human mind, to an ever progressive apprehension of truth; and a development of energy correlative and harmonious with it; especially that the seal which the Baptist puts on this form of ecclesiastical life, cuts it off from falling towards Catholicism on one side, and from being dissipated into—what is rather vaguely denominated with us—Transcendentalism on the other. In doing this, I meant to give you the historical account, which you in the first place desired, of the truth and progress of Unitarianism, in the bosom of the Churches founded by the Puritans. But there has been put into my hands Dr. C. S. Henry's Sermon, preached at the Church of the Advent in Boston, on the Sunday after Christmas 1845; and which bears as its title, "The Gospel, a Formal and Sacramental Religion:" and I have been asked how I dispose of the arguments of this discourse.

"What God has joined together let not man put asunder," is Dr. Henry's text; and I am not unwilling to apply these words to the subject, and to add to them, the still more significant words of Jesus, as he went down himself into the waters of Jordan; it becometh us to fulfil all righteousness (religious rites.) I am not that vicious spiritualist, that forgets that God has joined together spirit and matter, and consequently that matter has divine right. Nor do I forget what is more to the purpose, that *the communication* and even *communion* of all individual beings, is carried on upon the arena of the material order, not excepting all that is worthiest, of that betweeen God and man.

Nevertheless I deny Dr. Henry's doctrine, and believe it can be made plain that he entirely misapprehends the main subject he treats. He not only misstates it, but he misapprehends it. In the depth of his own conceptions there is a mistake.

If he would say *a* Church, instead of *the* Church, I should say that what he says in the two first paragraphs of his sermon is true. The religion of the Gospel has a form as well as spirit. God has ordained both, and to meet the human exigency, has linked them together. Also to the general remarks that he makes upon the moral use of forms, I subscribe. What I have said in former letters, upon the Roman Catholic and Presbyterian Churches respectively, in relation to art, is enough to show that I estimate this part of the subject as much as Dr. Henry could desire.

But Dr. Henry says the ordinances of the Gospel act upon us in other than a moral; viz:—in a *mystical* way. It is here he begins to get into confusion I think. But here he will be likely not to be fully answered; because, no body, as it seems to me, can answer him, but a Baptist. Many will say to him that he does not apprehend the worth of the moral influence; that there is nothing conceivable of any importance save a reacting moral influence, &c. But this does not meet the case. If the ordinances of the Gospel are chiefly and only valuable for their reacting effect on the individual who performs them, then the individual is not a spirit. But the human being knows himself spiritual, and by the side of this infinite consciousness, the ordinances will inevitably be seen as finite things which, when put above the spirit, limit and therefore degrade it. When Ralph Waldo Emerson repudiated the Lord's Supper, as a part of "a reasonable service" for himself, he anticipated what will, inevitably, always, in the end, result from valuing these ordinances primarily for their moral reaction. He outgrew them.

Had it occurred to him that the way he had gone upon this subject was but half the way; had he made a sally, at that moment, into the unfound Infinite; and inquired whether God might not have meant by this symbol something which the nearest men of his circle had not seen, he would perchance have "*assured his election*" into the visible Church.

There is then another meaning in ordinances than their moral influence. The immediate moral influence is, in fact, mixed. Who can doubt, who sees how St. Paul speaks of the actual dispensation of the Jews, that ritual institutions, even when believed to be directly from God, inevitably exert a deadening influence, leading the soul to substitute bodily exercises for spiritual enlargement? Not only the ministers of the Protestant Churches, which have more or less of forms, but the priests of Catholicism themselves, are perpetually warning their catechumens and Church members against letting these rites overlay and eat into the spiritual life.

Dr. Henry thinks he enlightens the subject by saying that the forms of the Church operate not only in a moral but in a *mystical* way. With this word, he is in quest of something which he does not himself apprehend; far less explain. And he also begs the question which all Protestants, (with the Scriptures for their weapon,) will dispute; when he confounds *the forms of the Church* with the ordinances of the Gospel. The ordinances of the Gospel, are simply Baptism and the Lord's Supper. But be this as it may, ordinances operate, he says, in a *mystical* way. According to his explanation of the word *mystical*, or rather, according to the way in which he uses it and treats the whole subject, this *mystical way* merely means an *unintelligible* way; perhaps, more accurately, an *uncomprehended* way.

I do not know how those Protestants who sprinkle infants, and eat the Lord's Supper as a means of the Christian grace of brotherly love, can dispute Dr. H.'s adding to the simple ordinances, all the Church ordinances. If they maintain the Scripture rites on such grounds as they do, I do not see how they can refuse the mass, prayers for the dead,—invocation of saints, on the same grounds. Something of the same kind can be said for all. The arguments against the latter, if they are of any avail, unsettle the former, unless some other interpretations may be found for them.

The truth is, the whole subject is wrongly viewed, and in this wrong view, lies the seed of all ecclesiastical disorder, and all corruption of Christianity. The final cause of Baptism and the Lord's supper is not to be found in the individual who is the subject of these rites, but is to be sought in the earthly circumstances of the human race. These rites are the commemoration of certain facts, at once historical and spiritual, which facts are the pivot on which turns the destiny of all men individually and generally. Consequently they are symbols. The symbolical is the only universal language, and the only interpreter of man to himself.

Here let me recur to the remark I made in the first part of my letter, namely, that all spiritual communion, even the communion of God and man, takes place on the arena of the material order. How do embodied souls learn each other so far as they know each other? By using matter, consciously and unconsciously, intelligently and unintelligently, as the symbol of what they think and feel. Oral language is nothing else than this. Men toss the universe to and fro upon their tongues, to express their small thoughts, even alas! to hide their thoughts, (according to Tallyrand's *naive* confession). For our human understanding is nothing else but the consequence of what God addresses to our sensibility (a word I use in the broadest sense to include all our powers of perception;) by the processes of nature forever going on around us, attracting our attention and reacting upon us to stimulate reflection and generalization. By such conversation God lifts his darling child into such wakefulness of heart and reason that every where there is religion. Religion is not merely subjective in any case. The most miserable Paganism could not exist, if God did not whisper out of the fetiche, "there is something in me incomprehensible." But in order for Religion to meet, sustain and elevate man above himself, God must talk with him through the whole universe, inclusive even of the future of himself. These are difficulties, except to Him to whom there can be no difficulty. Since man's understanding, and the energy which it stimulates, will enlarge in proportion as the Universe tells the secret of him whose garment it is,—he is in danger of losing the perception of the relation between infinitude and his own finiteness, and in the shadow of his own opacity to lose his religion; and a certain petrifaction to take place there where all should be, to the last conceivable degree, elastic. The divine idea of man, that is, man in his noblest future, is not that of a glorious machine such as we are apt to picture angels and archangels, acting instinctively in their high spheres as bees in their small ones; but it is something which 'eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive.' A man has at once an infinite gulf within him, and God around about him. Where in the Universe has God symbolised this idea, which, though inconceivable, that is, undefinable, many men are so sure of, that they have gone to the depth,—nay more,—that they have lived into the most glorious forms of art, politics, and individual virtue, to express it? Either in human consciousness or in human history he has placed this idea. But in the analysis of common consciousness we do not find it; for if we did it would exist wherever there are men. It only exists in cultivated men. (I use the word cultivated in its highest sense, not synonymous with *civilization*, which often *denaturalises* man.) Did Socrates and Plato profess to have it, except so far as it *was brought to their remembrance* by something out of themselves? They affirmed nothing which they could not point to some symbol for. And surely no man in Christendom can affirm that he has it, independantly of history. For to such an one it can be answered, 'It is symbolised to you in the fact, nay, if you will, in the fable, (though I do not grant it a fable) that Jesus Christ lived pure and loving, and stronger than those common laws of nature which form our understanding, died by violence; and reappeared on the material arena triumphant over death. It is this history alone of all history, this symbol alone among all the symbols that make up the Universe, which touches the octaves of that inconceivable Idea of man, that like the most distant star, is no less present to us, that our understanding cannot measure its relations. We needs must believe its presence; for it is manifest; and we believe, though it may be unconsciously, that all within the sphere of our perception, will at length be harmonised in our experience. Hence the impulse given to the soul, whenever this symbol is presented in such a light that its great points are at once visible. To make out a melody worthy of this theme, we know will take our mortal life: the harmonising of that melody fill our eternity.

Hence this symbol makes the central fact in the history of man. Hence it is perpetuated in the objective life by the Christian Churches, as it was anticipated by national religions. As the magnificent ritual of the Hebrew Church, (nor that alone in antiquity,) suggested this idea in a lofty hope, before it was made manifest to the whole nature of man; so individuals who are baptised, and Churches who take the Lord's Supper, repeat from age to age the cry upon the cross, which is the voice of the abyss, and rolling away the stone from the mouth of the sepulchre, calmly repeat to those, who come mourning over the dead, he is not here—he is risen—go quickly and tell the brethren.

Dr. Henry is right when he says the ordinances of the Gospel have not merely or chiefly a moral influence. But neither are they *mystical* in the sense of *unintelligible*. Their chief end is to awaken and feed the highest intelligence. They symbolise the Ideas which are the Poles of Life EVERLASTING, which does not mean merely continued existence. E. P. P.

MR. FURNESS'S SERMON AT THE INSTALLATION OF MR. SARGENT.

It is difficult to make an abstract of any of Mr. Furness's writings. Their beauty consists not so much in the continuous chain of thoughts, as in the glowing freshness of feeling, which runs through them. In this respect they are like the utterance of a child, to whom every thought is as new, as if it had never occurred to any one before. To us there is a great charm in a mind of this sort, which, like the sun in spring, cannot look on any subject, but straightway it becomes invested with a new foliage. In connection with this glow of emotion there is in the sermon before us, a very important thought relating to the miracles of Christ, which it seems to us that none but superficial believers can get over.

The text is from John xiii. 31. Now is the son of man glorified;the subject is, "the kingdom of heaven and the way into it."

"Christ lived in a world very different from that in which other men lived."

"When I say this my meaning becomes clear by reference to the fact, that, although the same unchanging heavens are stretched out over all our heads, although we walk upon the same earth, and breathe the same air, and see by the light of one and the same sun, yet there are no two of us that live in precisely the same world. The world is to every man as it appears to him, and its appearance to him depends upon his habits of thought, his favorite aims. Influenced, blinded or enlightened by these, seeing things through the medium which is thus formed for him, or which he forms for himself, he sees everything under a peculiar aspect. Now the differences among men in respect of habits of mind are so great, that they may be said to live each in a world of his own, a world, which, while in some respects it is identical with the world in which we all dwell, yet differs in others from the common world, as if space as vast as those that separate the planets intervened between them.

One man's heart is in his trade. Whatever relates to that, he sees. Whatever does not relate, or appear to relate to it, he does not see, however distinctly it may be painted on his retina. He looks up to the sky, and the mysterious stars are only so many points of light, stirring no emotion, stimulating no thought. While another, captivated with the sublime science of Nature, beholds a magnificent mechanism stretching out through an immeasurable expanse, a universe of life and beauty, and heaven itself boasts not so gorgeous a ceiling.

And again, that great company, living only for ease and amusement, thinking only, day after day, about what they shall eat and drink and wear, studying to avoid whatever is likely to annoy them, whatever puts them out of their way, or requires exertion or self-restraint of any sort—in what a world of their own do people of this description live; a world of appearance and show whose atmosphere is the breath of dying men, and into which truth never comes, and where the distant voice of truth, though sweeter than an angel's, sounds harsh and unmeaning, and all things are in a ceaseless whirl of change, and all its dwellers are slowly wasting away, subdued to the shadowy quality of all things around them, parting with all manliness and reality, and sink into a state of deplorable imbecility; a land more visionary than the regions of the dead, a realm of perpetual death, a mansion glittering to the eye, and hung all over, outside and in, with flowers, but built over graves, nay, itself a grave, a mausoleum, in which lights shine and shadows dance and the sound of music is heard, and the worm of vanity and sin and remorse is eating out all heart, and leaving nothing in the yet beating bosom of man but dust!

How wide, once more, the difference between the world in which the child lives and that in which the aged dwell! "Heaven lies about us in our infancy." Time then to us is grand and interminable. Years are eternities. All things rejoice in hope, and the path of life is lined with fountains, and the eyes of the young beam with delighted expectation. But as we grow old, how often do the smiles and the gladness vanish! The world of our youth rolls away from under our feet into the dim abysses of the past, and is visible to the sad eye of memory as a receding star; and we sink down, and our feet stumble on the dark mountains, and we behold only the memorials of friends long departed and hopes long ago withered, and it is night around us.

Enough, I suppose, has been said to make very plain what I mean, when I say that Jesus dwelt in a world very different from that in which we live. You misunderstand me entirely, if you take the impression that his thoughts were away from this world—that he was not here, body and soul here. He saw all that we see, and infinitely more; not only the external shape, but the inner life of things. Our eyes rest only on surfaces, and distinguish superficial relations. He looked with clear, unimpeded vision at things and into things. He did not overlook the world as it is, but he looked through it, through and through, and behind changing forms he discerned the unchanging substance. He look around and before him not through the eye of man, dimmed as that is by prejudice and evil passions, and hasty judgments and mere appearances, but he saw through the eye of God, which nothing deceives and nothing escapes. And our text, I say, shows this. In his coming crucifixion he saw what no one else saw. To all other eyes, that fact, his miserable death on the cross, what was it but a bloody mass of torture and shame, a horrible ending, the final overthrow of his cause, the utter extinction of him and of whatever purpose he had labored to realize. But to him it looked not so. He saw all the agony and blackness of that event, but he saw more. His steady eye pierced to the very centre and soul of the fact, and the shame and the torture which covered the cross like a heavy cloud, rolled away, and there flashed upon him an unearthly glory—the glory of a mighty martyrdom, a God-given testimony to the truth; and the eternal things of power and wisdom were unveiled, the power and wisdom which Paul afterwards caught a vision of, and before which the world-renowned wisdom of Greece became folly. And did Christ see anything that was not real? Has not the subsequent history of the world attested that he saw his death as it actually was? Did it not lay in the very nature of things, that his friends should be moved, as those devoted men were moved, by his death, to assert his claims and publish his truth? In a few years, the name of him who perished miserably on the cross, is sounding from Jerusalem, through all the cities of Greece, to the palaces of imperial Rome, and the eternal glory of God shines with an unclouded beam from the cross of Christ. Every association of shame has dropped off from that instrument of death, and now it surmounts the temples of Christendom. And thus it is shown, that he saw only what was and is. He gave utterance to no delusion of enthusiasm. He spoke only the simple truth, when he pronounced that bitter death divinely glorious. Thus it was with him always. He spoke, he lived in a very different world from ours, but still a present world, a world near to us as it was to him, and nearer than the world of the senses.

Different as was his world from ours, still occasionally, in our best moments, we all catch glimpses of the world of Christ. When we feel sorrow at our wrong-doings, when we blush and feel degraded before the meanness of our thoughts, the selfishness of our motives, the depravity of our desires, when we long for the inward security which this world does not give us, or when the contemplation of some heroic deed or man sets our hearts in a glow and causes our eyes to fill with tears, then the veil is raised a little, and the sensations we experience at these times are the realities of that other world coming in contact with us, pressing upon our inmost hearts;—then do we receive significant hints, too significant to be neglected or mistaken, that there are things not dreamed of even, while we slumber in the lap of the world, interests which cannot be estimated, and in comparison with which our temporal concerns, passionately as we cling to them, are things foreign and strange to us.—Then we may see, if we will, that we are in a majestic invisible world, a world which God animates by his eternal rectitude and love, even as the outward frame of things is supported by his power. Then do we catch sight of those awful and irreversible laws, which convert the man who obeys them into a God, by which whosoever falls on them is broken, and on whomsoever they fall, they will grind him to powder. This is the new world—old things pass away, all things become new; the world of moral truth, and spiritual light, and religious principles, whose inhabitants look at things not in their actual relations, not as they appear to human pride and passion, not as they are connected with personal prejudices and temporary interests, but exactly as they are, in nature and truth. Christ, I say, lived and moved and had his being in that world. And of course he regarded not the person of any man, but the inner nature of all men. The poor, the outcast, from whose bare touch the sanctimonious Pharisee shrunk with abhorrence, commanded his divinest sympathy. For the lowest he was ready to sacrifice himself to the uttermost, counting it all joy and honor.—For in the lowest he saw a spiritual nature mysteriously and most intimately related to the Almighty Spirit, and waiting to be clothed upon with an uncreated glory. Dwelling among spiritual realities, he looked up to those spiritual heights, the everlasting mountains which man is fashioned to ascend, and down into the depths of spiritual loss in which he may fall; and these things it was, that caused him to stand all unmoved and triumphant before the terrible cross. Bodily suffering and death, these huge evils as they look to us, dwindled, in his view, back to their native littleness, in comparison with the degradation and death of the divine soul. And all that the world offers to bless us with, was but dust to the priceless pearl of a pure spirit, a commanding conscience, a lowly and loving heart. * * *

Friends, brothers, sisters, it is the will of God manifest in our very being and conscience, in our heart and flesh, that we too should be, and always be, in this heavenly world with Jesus and with God. We cannot be out of it. As our visible structure fits us to reside in this visible world, so does our inner nature fit us for this divine existence. We are here upon the threshold of it. The golden gates stand close before us this very hour. To enter, is to be born again; it is the new birth, regeneration, the passing from death unto life, the escape from that law of condemnation which dooms us to perpetual anxiety, into a condition of perfect peace, from a fathomless sea of darkness and storms to the firm land.

There is not one of us, I know, who does not wait and pray for this blessed change. When your minds are bewildered, and you are involved in those exhausting struggles which the unregulated and earth-bound can never escape; when you see the right, but have no will, no strength, to resist the wrong; when custom and habit chain you down, and the sovereing good that you desire shines afar off like a star, as bright and as unapproachable; the soul within you mourns, and cries, "O that I had the wings of a dove, that I might fly away and be at rest! And then perhaps, you look down into the grave and envy tho quiet sleepers there, and long for the hour that shall summon you to take your place at their side. Alas! alas! for you, if you have lost your faith in heaven, if you can see no peace but in the grave. For if you go to that resting-place unregenerate and anxious, you must awake from that slumber as ill at ease as ever, and though you put off this garment of flesh a thousand times, your soul will still be waiting to be born again. Enter heaven now, then. Now is the accepted time, now is the day of salvation.—Heaven is here, in that condition in which Jesus dwelt, in recognizing the sacredness and supremacy of the soul and the soul's law, in the possession of those spiritual treasures, justice, mercy, humility, those things of heaven. Then God with all his glory will be with you, and you with God. Herein you will find deliverance, eternal peace and joy.

FROM DR. PUTNAM'S DISCOURSE AT THE INSTALLATION OF REV. DAVID FOSDICK.

The term *fellowship*, if it could be divested of the ecclesiastical ideas that have so long darkened and superseded its true meaning, would be a most expressive and comprehensive Christian word. Love is the one Christian law. The whole tendency of Christianity is to draw men together, and bind them together as brethren. Christian men cannot keep apart. Wherever the spirit of Christ comes, there men learn to see eye to eye, mind answereth to mind, and heart to heart. There can be no cold self-seeking, self-sufficing individualism among true Christians. By the influence of Christian love, the sympathies of men meet in hallowed confluence, and unite them in one brotherhood. By Christian communion the strength of one, the light, the trust, piety, and peace of many. The Christian religion and human fellowship are two inseparable things, not to be divided. An unsocial religion cannot claim a gospel stamp or origin. I object to the arbitrary, artificial, ecclesiastical fellowship, because, among other mischiefs, it obstructs the genuine Christian fellowship. False relations, accompanied, as they must be, by false separations, necessarily stand in the way of real relations. Merely nominal bonds hinder the growth of those vital and wholesome ones which we desire to have strengthened and extended.

There are many modes of the legitimate Christian fellowship. They run into each other, and can hardly be defined separately. There is the fellowship which may exist among members of the same church or congregation, that is, just such fellowship as may naturally arise among those who statedly worship and commune together. There is a sphere for Christian fellowship among those who are drawn together either from a single church or from among many churches, and are moved to act together in one spirit to kindle each other's devotion, confirm each other's faith, to provoke one another to good works; or to devise liberal things for the poor and the ignorant, for the oppressed and forsaken, for the widow and the fatherless, for the erring and the lost; or to send forth the living messenger, and the written word that shall impart to others the blessings of that truth which they themselves agree in and rejoice in as the light of their own souls. There is a Christian fellowship that hallows virtuous friendship and love, and in the private relations of life unites according minds by ties more sacred than those of selfish interest and the worldly mind. There is a Christian fellowship which consists in the sentiments of sympathy and brotherly good-will, which it becomes every Christian to feel, and to exercise as he has opportunity, towards all men, whatever their belief, character, or position, simply as his fellowmen, whom it is his duty and his privilege to cheer, gladden, and assist, in whatever way he can. And, finally, there is that wider, higher, spiritual fellowship, which it is the privilege of every Christian to claim, and rejoice in, with all the good in all ages, all who can guide him by their wisdom, inspire him by their example, purify him by their purity, and lift up his spirit by the elevation of their own. This is a fellowship which all may have, who have the heart to appreciate and desire it. This is a fellowship which is intersected by no denominational lines. It is established by no ecclesiastical ties, and is dissolved by no ecclesiastical ruptures. It is no arbitrary relation. It is a fellowship that passes unimpeded round the world, and is transmitted unbroken through the ages. Its free gifts are spiritual light, and moral power and impulse, kindly guidance and helpfulness, and clear and holy benefactions and enjoyments, which hierarchies cannot intercept, nor sects fence in, which time cannot lime, nor death itself cut off."

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"And now as to the other point,—that ecclesiastical union is important, as a means of powerfully discountenancing and checking the incursion and spread of any speculations which, most of us may think, strike a blow at the foundations of Christianity.

No ecclesiastical power or influence has ever been able to stop such speculations, either those which have been designedly or in their tendency hostile to Christianity, or those which have in the end proved favorable to the purification and spread of Christianity. The latter have gone on in spite of ecclesiastical opposition; and the former have come to an end, but not by ecclesiastical means. The church of Rome has frequently had to deal with speculations of the latter kind,—those which have resulted well for the cause of the pure gospel,—but, with all her spiritual enginery, and with the secular arm to help her, she could never stop them. She pronounced Huss, and Jerome of Prague, to be enemies of the faith. She could set public opinion against them; she could launch a terrible excommunication against them; she could kill them; but she could not stop them. They went on all the more, and their principles and their influence still remain and go on. She thought Luther an enemy of the faith, but she could not stop him; she could not even kill him; and his influence now pervades the civilized world. She liked not the speculations of the Huguenots of France. She could enact St. Bartholomew scenes upon them; but she could not stop them; they are going on yet. She sees no friend of Christianity in John Ronge, but she cannot stop him. No hierarchy, and no denomination, has ever been able to stop its speculators, and they have all had occasion to try. The old Congregational order of New England could not stop us. They could cut us off from fellowship with the majority, but they could not stop us. We are still going on.

On the other hand, all those reforming vagaries and philosophical movements which have been really hostile to Christianity, whatever may have been the true or the avowed design of them,—and such have arisen in every age,—have been stopped, indeed, but not by ecclesiastical action or influence. They have sometimes fallen from their own flimsiness; or, when they have been strong, like the English Deism of the last century, or the French Atheism that followed it, strong and able to maintain a long and hard struggle, they have yielded at last, not to the stern anathemas or the kindly persuasions of any church establishment as such, but to those wants and sympathies that plead for religion in the heart of the world, and to that power of truth which resides in the cown of no hierarch, nor in the vote of any synod or sect, but which visits, one by one, the free and individual minds of those who seek her earnestly, and love her beauty, and welcome her sway.

Very faint, indefinite and indirect must be the hindrance which we could or would, by any ecclesiastical action or influence, set against the progress of the speculations which, from time to time, arise among us and around us, with the appearance of a design or a tendency to subvert the gospel. We cannot stop them. And why should we wish to exercise against them any such influence, however gentle and subtile, or even inferential? We do not wish it,—if we define our own thought to ourselves, we must find ourselves too consistent to wish it. They will stop of themselves, as soon as they ought to stop. Let us have perfect confidence in the truth, and have no fear of leaving it, as far as human agency is concerned to free, unbacked discussion between man and man. Whatever novel speculations arise, that, according to received ideas and our own best judgments, are subversive of the gospel,—let any man, who is moved thereto, oppose and controvert them, bravely, honestly, heartily, as he loves truth. This is the way to test them fairly. If any of them should prove to have an element of truth in them, it will thus be brought out, made apparent, and secure its rightful place in the general mind; and if they have no such element, they will not stand the contest long, and the crown of truth will be the brighter for their having arisen and fallen. Such of them, if any, as shall prove in the end to be compatible with a faith in Christianity, as the saving truth, God's own revelation, have a right to exist and go on; for we may be sure there are minds that will find in them a supply of their spiritual wants, and thus the triumphs of Christianity will be extended. But whatever of such novel opinions, or old opinions reproduced, are actually and inherently incompatible with Christianity as divine, time and free discussions will show them to be so, and then they must pass away. They will have unsettled and misled some individual minds,—that cannot be helped,—but they must perish, and leave no permanent trace of themselves in the world. For this one thing we may be well assured,—the entire history of all past ages confirms it,—that, whatever opinion, system, or movement is really and essentially, however covertly, or even undesignedly, hostile to the religion of Christ's gospel, it will not hurt the gospel, but must itself fall before it. That gospel is the rock which all the assaults and all the ingenuities of eighteen centuries have not moved a hair's breadth from its eternal foundations; and there is nothing in the mental movements of the nineteenth century that threatens a severer trial of its permanence than it has undergone a hundred times before. "Whosoever shall fall on this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder."

All we want, in reference to any such speculations, is such a freedom from denominational lines and ecclesiastical entanglements, that no man shall ever by an inference be held responsible for an opinion until he personally adopts it; that any man may be free to let them alone, if he will, without being subjected, by an inference even, to the charge of connivance; and free to discuss, disown and controvert them, without being subjected to the odium of a family quarrel, or the charge of sectarian exclusiveness.

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I do not like to dwell upon it as a *duty*, to put away, as far as we can, the things which may be found to mark us a denomination, and to give us an ecclesiastical character,—not as a duty, or as the least of two sets of evils; but I would that we could see it to be a great *privilege*, that we are so situated that we can renounce them. We can do it,—we alone, perhaps, of the whole Christian world. Other denominations have their boundary lines ploughed down so deep, that they cannot readily efface them. Their various ecclesiastical relations and usages enter more or less into their very structure, and are identified with their ideas of religion itself; and they cannot throw them off at once, if they would. They must go on for years, some of them centuries it may be, enduring all the jars, collisions, perplexities, and thousandfold hindrance and mischief incident to a denominational existence. But we, from the fortunate circumstances of our origin and position, can throw them off. They have no necessary connection with the prosperity or multiplication of our churches, or our progress in the life of faith and godliness. Our ecclesiastical scaffolding is not fastened to our temple; not a timber of it is mortised into the walls; it gives no support at any point to the main structure. We can throw down that scaffolding, and leave our rock-built temple unencumbered by its rubbish, undisturbed by its harsh creakings, and unmarred by its deformity. When it shall have been thrown down effectually, wholly, through the legitimate influence of an elevated, anti-sectarian, and truly catholic feeling prevailing amongst us, we shall occupy a position privileged above all others,—a position that, for opportunity, strength, and beauty, has not been attained or seen since that day of Pentecost when the apostles began their work.

And then, with that high and true position secured, our consistency established, our shackles wholly removed, and every provocative of discord, uncharitableness, and sectarian ambition put away, we shall be free,—each man, in his own place and sphere, unencumbered,—wholly free to do our great and appropriate work, which is, with singleness of eye and aim, to preach and promote the righteousness of Christ, righteousness and faith, piety and love, purity and peace. To renew the soul, to form the character, to meet the most immediate and real wants of the soul, to deal directly with the conscience and the heart, to forward the religion of the life,—this is our legitimate province. Every thing in our principles and our history points to this as our work. All that we believe points to this as the greatest Christian work. We can do this. We should let nothing hinder our doing this. We can do nothing else well but this. We have properly nothing to do with denominational objects or ecclesiastical regulations. We manage them poorly. They do not fit us. They belittle us. And, just to the degree in which we shall hereafter meddle with them, they will disturb our peace, fritter our strength, hamper our arms, distract our speech, divide our thoughts, and hinder that true fellowship which is indeed the unity of the spirit. May the time soon come,—would that our own eyes might behold it!—when we shall cast aside all external encumbrances, and thenceforth know nothing but our glorious privilege to work with undivided energies within the very vineyard itself of our Lord!"

THE EVANGELICAL ALLIANCE.

In England they are getting up a new organization called *The Evanglical Alliance* for the purpose of putting down Popery on the one hand, and Unitarianism and Infidelity on the other. Those only are invited to join, who believe, among other things,

"The unity of the Godhead, and the trinity of persons therein.

"The utter depravity of human nature in consequence of the fall.

"The *right and duty* of private judgment in the interpretation of Holy Scripture."

Against its constitution, the Irish Unitarian Magazine makes the following very judicious remarks.

"It requires members to believe in certain doctrines about which wise men and good Christs have differed—and requires, at the same time, that the members should maintain the right and the duty of *private judgment*. This is very like saying, you are at liberty to use your eyes, and it is your duty to do so, but you must see as we command you. You are at liberty to use your feet, and it is your duty to do so, but you must walk just so far as we command you and no farther. Or rather, it is as if they put blinds on a man's eyes, and then told him that it was his duty to look as far as he pleased—as if they put fetters on a man's feet, and then told him he might walk as far as he liked. How very like these creed-bound Protestants are to the unfortunate slaves, who, amidst the clanking of their chains, are sometimes heard to sing the songs which they have learned in praise of liberty. For consistency's sake this article about private judgment should be struck out of their constitution, or modified after some such fashion as the following—"The right and duty of private judgment in the interpretation of Holy Scripture, so long as that interpretation agrees with our *evangelical* views of Christianity."

"In this alliance there must be not a jot of heresy—not a tittle of Popery. Some of the brightest ornaments of the church have not held the articles of the alliance in all their integrity. Price and Priestley, Channing and Tuckerman, would have rejected some of them, and therefore they would have been deemed unworthy members of this self-styled evangelical confraternity,—to which the dishonest, the impure, the intemperate, and the slave-holding, are admissible. Had Fenelon lived now, his Christian benevolence and piety would have given him no claim to their fellowship; and Theobald Mathew they would spurn from them as an idolater, though his zealous and self-denying labors have done more in a few years for the emancipation of man from sin than the "evangelical alliance" can accomplish, should it live for centuries. Its existence must be as transient as its elements are worthless and incongruous. The alliances that are destined to promote the truth of God and the happiness of man, are those which are based on liberty and love—alliances for securing to man the freedom of his body and the freedom of his mind, for rescuing the drunkard from degradation, the wretched from misery, and circulating knowledge, happiness, and purity throughout the world. Such societies bear upon them the impress of Christ's gospel, and must secure the testimony of God's blessing."

MISSIONARY SOCIETY IN UTICA.

At a meeting of the Missionary Society in Utica about the middle of February, the Rev. Samuel J. May said, "he would move another amendment in reference to the word "evangelical." He would move to amend so as to read, "*to the Friends of Foreign Missions*," or of "*Missions to the Heathen*." He thought the term "evangelical" had been long enough abused. He did not withdraw his support from foreign missions, to which he used to contribute, until he thought a greater work was to be done at home. The same was true of many of his Unitarian brethren. He thought it idle to pretend to be engaged in an effort to christianize the heathen, when we had so little true christianity on our own shores. He thought it time to call things by their right names. Ought we not, in modesty, said Mr. M., to withdraw our attempt to evangelize the world! Do we, as a people, know what christianity is? Anti-slavery has opened our eyes somewhat: but there are other things which go deeper still. Are we right on the subject of war? Slavery is the child of war, and the parent is like the child. After some remarks upon the horrid wickedness of war, Mr. M. said, he prayed that the Convention might, in this Address, disclaim for the people of this country all qualification to go forth and christianize the world. He begged that we might no longer hold up the sham of pretending to convert the world, while we are ourselves not converted. Mr. M. related an anecdote of a black man in Africa who was accused of cheating. "What!" indignantly retorted the accused: "do you think me a devil? a white man? a christian?" How fortunate for our reputation as a people that negroes, Indians and animals, do not write books! Do let us, said Mr. M., begin again: let us humble ourselves: we seem to hang to the *name* of christian as if there were some charm in it. The name is good, the best of names; but the name alone is nothing. A benevolent, honest infidel, is nearer the kingdom of heaven than a hypocritical, selfish professor of christianity.

The thought of going forth to evangelize the world is delightful: but how can we, while our own nation is so besotted with sin! How can we raise others, unless we have first risen with Christ? You can do nothing to redeem others, unless you be first redeemed yourself. We seem to think we can do what our own characters will not help us to do; but it is all a sham. This idea of foreign missions has been so captivating, that it has led us away from the demands of benevolence at home. Mr. M. went on to say he had seen it stated, that in Albany, which gave $9000 to foreign missions, 5000 children were unprovided with proper means of education. When the state of things in this country is what it should be, then may we with propriety go abroad. Mr. M. adverted at some length to Ramahun Roy, who came to England to see christianity in its full developement, but was so shocked at the violations of the golden rule, witnessed by him, that he went to his grave, sorrowing that he had been undeceived. Would he not have been equally disappointed, if he had lived to come to this country, as he intended to do? Mr. M. concluded by expressing the hope that an amendment might also be adopted, recognizing the inconsistency of attempting to evangelize the world, while our character is such as it is at home."

THE GENTLENESS OF CHRIST.

"What an expression! How much is there in that short sentence! How much to admire; how much to imitate! Christ performed great deeds such as no one ever did; but not that we should imitate *them;* He spake to the tempest, and stilled the rolling billows—but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are plied mountain high, and attempt to hush them to peace. He stood by the grave and spake; and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as an hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracles to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence; diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."

I MARK ONLY THE HOURS THAT SHINE.

The above, if we rightly remember, is the inscription upon a sun dial in Italy. It inculcates a beautiful lesson which too may are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life, it is true, is not all bright and beautiful. But still it has its light as well as its shades, and it is neither wise nor grateful to dwell too much on the darker portions of the picture. He who looks upon the bright side of life, and makes the best of everything, will, we think, other things being equal be a better and happier man than those who, as Franklin says, "are always looking at the ugly leg," and find occasion for complaint and censure in almost every thing they meet with.

PEACE PRINCIPLES.

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down as if suspended by a piece of thread, and some of the passengers inquired the cause. "A Malay woman cut the muscle with her sabre," was the reply.

"A Malay woman!" they exclaimed.—"How came you fighting with a woman?"

"I did not know she was a woman, for they all dress alike there," said *he*. "I was on board the United States ship Potomac when it was sent out to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added, with a sigh,

"Ah, that was a bad business. I do not like to remember it; I wish I never had had any thing to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, christian nations are generally to blame in the outset, in all their difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper. They agreed to give the natives a stated compensation when a certain number of measures full of pepper were delivered. Men, women, and children were busy picking pepper, and bringing it on board. The captain proposed that he sailors should go on shore and help them; and the natives consented with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for her valuable cargo. This, of course, excited great indignation, and they made loud complaints to the commander of the next American vessel that arrived on their coast. In answer to a demand of redress from the Government, they were

"I hardly know why myself," answered he. "I don't suppose I should, if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves; and there is something in every human heart that makes a man unwilling to fight those who do not fight in return. It seems mean and dastardly, and a man cannot work himself up to it."

"Then if one nation *would* not fight, another *could* not," said I.

"What if a nation, instead of an individual, should make such an appeal to the manly feeling, which you say is inherent in the heart?"

"I believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardest soldier would shrink from it as from cold-blooded murder."

"Such a peace establishment would be at once cheap and beautiful," rejoined I; and so we parted. [Mrs. Child.

CHRISTIAN REGISTER.

BOSTON, APRIL 11, 1846.

HARVARD COLLEGE.

We have received two able and well written communications on Harvard College, but prefer to bring the controversy, which has been so ably conducted by our predecessor, to a close. We are satisfied with the decision of the public upon it, and shall not, at least for the present, return to the subject again, unless it should be brought forward under some new aspect. There are, however, some things connected with the College to which we may feel it our duty hereafter to advert. We would now address a few considerations to all who are interested in the College, and especially to candid men of the Orthodox denominations.

1. No one complains, that any sectarian influence is intended to be exercised over the undergraduates, at Cambridge. They have every liberty which can be given, and nothing is done by the College government to affect their religious belief. This is what cannot be said of more than one other College in New England.

2. Four fifths of the funds of the College have been received from men who, in liberality of sentiment, sympathise with those who now have the charge of the institution. We state this on the authority of the Treasurer of the University, the Hon. S. A. Eliot,—an authority which no one who lives in this community will be disposed lightly to question.

3. As four fifths of the funds have been derived from such a source, and as the present Corporation and Board of Overseers have legally and honestly been chosen to govern the institution, if, by an artful combination among the different Orthodox sects, they should be displaced and the College brought under Orthodox influences, then with just as much fairness, and by precisely the same means, the Calvinists may be robbed of the control of every College which they now possess;—certainly of every College which is in any way connected with the State, as Yale, Dartmouth, and Bowdoin Colleges and the University of Vermont; since there is not one State in New England, in which the Calvinists, as such, would not at the polls find themselves in a small minority.

4. It has been said that, as no one can be rightfully excluded from the College government because of his religious views, therefore, since it is a State institution, the offices should be divided among all the different sects according to their numbers in the State. If this is not directly asserted, it is a least implied in Mr. Walley's reasoning. But because none are to be excluded on account of their religious views, it does not follow, that all, or that any, are to be chosen with reference to their religious opinions. This is the only ground on which religious freedom can be based. We earnestly ask those, who would introduce religious differences into our political affairs, to consider well what an element of discord and contention they are letting loose upon society. For as religion in its appropriate sphere, acting upon the individual mind and heart, is the most holy, sanctifying, peaceful and conservative of all influences, so, when it is brought as an object of contention—the centre of a party combination—into the political arena, it is and always has been the most fierce, ungovernable and terrific agent, that has ever come forth to scourge mankind.

5. How happens it that the Orthodox are all at once seized with such horror at the thoughts of anything like sectarian influence in a literary institution? Do they complain of such an influence at Amherst or Williamstown. "But the state has nothing to do with *them*." Do they not hold their charters from the State? Has not at least one of them been assisted by the State? Is not Harvard University by its charter as much a private institution as they? Would it not, like Dartmouth College, be so regarded in our courts of law? And if it be not so, why do not the Orthodox show their sincerity by first divesting of their sectarian character the Colleges which they have under their control, such as Yale and Dartmouth, which are certainly, as much as Harvard, State Institutions? Or the Calvinists of Massachusetts entirely a different spirit from those of the neighboring States?

It is not our wish, as we have said, nor our intention to carry this controversy farther. We would appeal to the reasonable men of all denominations, whether the grounds that we have here taken, are not true beyond all question or dispute. To the wise and moderate among the Orthodox themselves, and many such we know, we should be perfectly willing to leave the decision of the whole matter.

We will conclude our article in the closing words of a pamphlet entitled *Harvard College and its benefactors*.

After showing that there is no proselytism at Cambridge, it adds,

"But if the electing powers of the College had chosen to select their officers exclusively from among men who sympathized with them, instead of looking abroad over the whole country and every sect for their candidates, who should gainsay them? Why should they not do so? Where is there another institution in the hands of any one religious sect, which admits men not belonging to the same church to share its emoluments and its offices? There is no such institution, and the reproach comes with an ill grace from those who make it a point of conscience to be exclusive. But further, not only is there no other institution which has set such an example to Cambridge, but Cambridge has the glory of having set the right example to others. The complaint is utterly unfounded in fact. There are no less than three of her professors at this moment, men of high distinction in their several professions, who are not and probably never will be Unitarians. And yet two of them* were chosen with a full knowledge of that fact, and with the determination to co-operate with them in all points of agreement, and to derive all possible benefit from their peculiar attainments in their several departments. There are others of her officers of whom the same might be said; and it is not long since one was taken from his station by death, to the unmingled and deep regret of all who knew him, who for years had faithfully filled the office of Steward, and who was distinguished for his active zeal in a church of a very different faith from the Unitarian. But what difference did that ever make in the intercourse of Unitarians with him? Was he not as kindly treated by them as by any other persons? Was he not loved and trusted by them just as much as if he had gone to the same house to worship God? And was not he equally attached to them? It is a pleasant recollection which they can carry with them, when they think of him, that surely it was so; and great must be the hardihood, and bitter must be the enmity, of those who would either deny or regret the fact.

But still, of making many objections there is no end, and it is actually made a matter of complaint against the College that it does not choose into the two electing boards a sufficient number of men of a different creed from its own to give the control of the choice of officers to those who would be exclusive, and who would exclude first and foremost the very persons to whom they owed their own power, and as fast as possible all like them, till the seminary should be converted really into a sectarian school, and no officer should be appointed in any department who did not make it part of his business to maintain the true Orthodox faith. It would be nothing short of a betrayal of trust, on the part of the College boards, to consent to any such thing. They have received this noble institution from those who have gone before them free and unfettered. Let them see to it that they transmit it to their successors in the same condition. They have received four fifths of all their resources from men who never meant that the mind of posterity should be caged or chained; and woe to those who forge fetters of any sort for the generations to come! Let the College boldly take and maintain the position, that it owes its advantages substantially to men of liberal minds and intentions, and that it is due to them that their views should be sustained; especially let such persons be appointed to the theological chairs as sympathize in their opinions with men of liberal character, and then the universal sentiment of justice, truth, and right will support the institution. It will, it must be conceded by all, that the College ought not to be made, what it never yet has been, sectarian in its character, and that the only way to prevent this is to keep it in the hands in which it now is, in the hands of those liberal men who are constantly devising liberal things for this and for every other beneficent institution. Let the government of the College especially beware of insidious counsels from those who are opposed to it. Let no vain fears induce them to give up all instruction on religious subjects, because they cannot conscientiously teach the dogmas which have heretofore been believed by the greater number of Christians among us. Let them maintain their own ground, sure that they cannot err whilst they allow to others the liberty which they claim for themselves."

* The religious views of the third are believed to have changed since his appointment, which is of a distant date. But no one imagines that this change has made the smallest difference in the treatment he receives from the College, or in the estimation in which he is held.

Since the above article was written we have seen the following article in the Puritan.

HARVARD COLLEGE.

"The idea suggested by the Hon. Mr. Walley, of severing this College from its connexion with the State government, meets with much favor in opposite directions. Both Unitarians and Orthodox are extensively speaking of it as a desirable measure. Without undertaking to give a mature opinion, as to what would be on the whole desirable, it is proper that we should commend the subject to the careful consideration of the Christian public, and throw out some suggestions which naturally occur.

We have not considered it desirable that all sects should come into a control of the College, because, in our view, the admission of all sects is tantamount to the exclusion of all religion—for when you have excluded all the religious principles that are opposed by some sects, you have a meagre *residuum*, not fit to be called religion. For this reason, as we have said before, we see no prospect of gain to religion, by any compromise that would bring all sects together into the control of that Institution.

Nor have we faith enough to expect to see the day, when that College will be brought back to fulfil the design of its founders, expressed in the significant words upon its seal, *Christo et Ecclesiæ*—to Christ and the Church. For this generation, and the next probably, we set it down as lost to the cause of that religion for which it was founded, and which for more than a century it nobly served. And more than this—its main influence may be expected to be, as for one generation it has been, arrayed against the religion of its founders.

The question then would seem to be reduced to this: In what will it do the least injury to the cause of evangelical truth? Does its connection with the State government, limit or extend its influence for evil? A glance will show, that there is no rational probability that the Legislature will very soon be able to check the hurtful influences proceeding from the College. If the whole Board of Overseers were Orthodox, their control of the Institution would amount to but little. The Corporation of the College is a self-sustaining body, filling its own vacancies, and electing all the officers and teachers of the College, subject only to a *veto* from the Overseers. The Overseers cannot even appoint a tutor or a janitor. The Corporation are now all Unitarians, and fully determined to continue so; and the Overseers may, if they please, and if the electors of the State please, continue to enact the formality of registering the edicts of the Corporation.

But if it is clear that this Board of Overseers—consisting of the Governor, Council, Senate, and elected members—can do no good in controlling the College; is it equally clear, that they exert no influence in giving a sanction and currency to the pernicious influences that go out from it? Who does not know, that the meetings and published discussions of the Board of Overseers—the official connexion of the Governor, and other dignitaries of the State, with the College—and the pomp and circumstance which this brings around the annual Commencements, have great influence upon the minds of youth connected, or contemplating a connection, with the College! Here, then, a State influence is brought in, to give strength to the College of a sect,—and to bring the minds of our youth under an influence injurious to religion. If this connexion is an advantage to the College, not enjoyed by the other Colleges—if it is the means of increasing its number of students, or of confirming its influence upon them—it is a preservation of that which belongs to the whole people, to the injury of a part of the people.

Another reason why some have wished to see this College divorced from the State, is, that we may extract an angry element from the politics of the State. A spirit of discontent with the present posture of affairs has gone abroad—a sense of injury, and public wrong, pervades the community. And though a spirit of forbearance, and dread of the consequences of mingling religious questions with political, have kept us back from carrying this subject into politics; yet who does not see that circumstances might very naturally occur, when this state of feeling might be turned to rich account, by some designing politicians? Now if there could be a general agreement of parties, to bring off our State government from all connections with Harvard College; if the descendants of the Puritans would consent to the virtual burial of that which is actually dead, as to the true purpose of its birth; we might have more quietness of public mind—a relative elevation of the influence of the other Colleges—a sundering of the last link of union between Church and State—and withal, a purer exemplification of the influence of Unitarian religion upon education."

They who shrink in awe from all forms are hardly less their slaves than they who cling to them as their only hope.

BELIEVING TOO MUCH.

There is a common but very dangerous impression among us, that it is safer to believe too much than too little. "I wish I could believe it," we hear people say. "I would give the world, if I could only believe it." But is it true? If so, why do you not believe it? And if it be not true, why do you wish to believe it? Is not God's truth sufficient? Can you not trust to his wisdom, and believe that he has revealed all, which it is important for you to know? Would you encumber his truth and make it of no effect, by adding to it, as part and parcel of the same, the dreams and fancies, the corruptions, the speculations and unwarrantable inferences of man? Every wish to believe as a religious truth what God has not revealed, implies a want of faith in him—a want of faith in Christ and the means of salvation which he has made known. It is going on the supposition that what God has clearly revealed is not sufficient for us;—we wish to believe more. But did not he know how much would be good for us? To seek for more is to deny this, and this argues, not an excess, but a want of faith in God.

Besides, it it overlaying and smothering the real and vital truths which are revealed. "It is safer," we are told, "to believe in the Trinity and the Vicarious Atonement than not; because, if they are not true we receive with them all that is essential to salvation, while if they *are* true, then we can be saved only by believing in them. If the Trinity be true, it is blasphemy to deny that Jesus is the Supreme God." Yes, but if it be not true, it is idolatry to worship him as such. Which is the more perilous? The only question proper for us to ask is, whether the doctrine is true; i. e., whether it is revealed in the word of God. For, in precisely the same way the Roman Catholic will say, "It is safe to believe in the Church of Rome and the pope, for, if its doctrine is false, you can be saved by the Christian truth that is mixed up with it, but if it is true you cannot be saved out of the true Church." So the Mormon, the Shaker, and every other exclusive denomination, and the more exclusive they are, the stronger their reasoning, if we once admit the false and dangerous ground, which they assume, that it is safer to believe too much than too little.

The disposition to believe too much rather than too little has been a curse to the Church from the beginning. It has been the ruin of many souls. For it is not a truthful state of mind, and therefore cannot be approved by God or blessed and sanctified to our own hearts. And, too often, if we look into our hearts, we shall find that it comes from a secret desire, which we dare not confess even to ourselves, to escape through a *broad creed* or *imposing rites* from the straight and narrow, but comprehensive and severe path of Christian duty.

SKETCH OF A FRIEND.

We have known one in whom, from her childhood, the elements were all so gently united, that, without the conflicts which other minds experience, she seems to have grown up in the light of divine love,—like a flower, by the law of her own mind, unfolding into the grace and harmony of the Christian life. She was taken away young. At the first aspect of death a momentary shudder passed over her, and then with the meek and quiet composure of a child, she resigned herself and all that she hoped or loved to her Father's will. With religious views decided and in some slight points differing from our own, she felt and by her words and life caused us to feel, how small—in the trying hour are all the distinctions of sect compared with the humble, pure and self-forgetting spirit of Jesus. She was moved by no rapturous excess, but feeling within herself a Savior's love, without passion or fear, she rested calmly on the goodness and mercy of God. The beauty of her spirit—like a sunbeam in health—never diffused itself more sweetly than during her sickness; and at last, when the final summons, that should take her from us, had come, bending back her head, and looking, as it were, with her whole soul into the depths of heaven, without an effort or a word, she quietly ceased to breathe.

Reader, if this be real, go thou and do likewise; or if it be a fancy sketch, go thou, and make it real.

A HOMILY, TO BE READ ON SUNDAY NEXT.

There is no day in the Christian Calender more full of inspiring associations, than that on which we commemorate the resurrection of Christ. If the night at the Garden of Gethsemane and the day which followed it on Calvary were the burying of our dearest hopes, so on the morning of the Resurrection they burst from the tomb, to shine henceforth with a clear radiance into the hearts of all the followers of Christ. "The Lord is risen, the Lord is risen," is the morning salutation on this day in the eastern world. May it be also the joyful salutation with which we in our hearts greet those who are dearest to us. And may the glad words spread the world through, till the Lord is indeed risen in every soul, and his newness of life breathes through all men's thoughts and deeds.

"This is Easter Day. Let us say this again and again to ourselves with fear and great joy. As children say to themselves, "This is the spring," or "This is the sea," trying to grasp the thought, and not let it go; as travellers in a foreign land say, "This is that great city," or "This is that famous building," knowing that it has a long history through centuries, and vexed with themselves that they know so little about it; so let us say, this is the Day of Days, the Royal Day, the Lord's Day. This is the Day on which Christ arose from the dead; the Day which brought us salvation. It is a Day which has made us greater than we know. It is our Day of rest, the true Sabbath. Christ entered into His rest, and so do we. It brings us, in figure, through the grave and gate of death to our season of refreshment in Abraham's bosom. We have had enough of weariness, and dreariness, and listlessness, and sorrow, and remorse. We have had enough of this troublesome world. We have had enough of its noise and din. Noise is its best music. But now there is stillness; and it is a stillness that speaks. We know how strange the feeling is of perfect silence after continued sound. Such is our blessedness now. Calm and serene days have begun; and Christ is heard in them, and His still small voice, because the world speaks not. Let us but put off the world, and we put on Christ. The receding from one is an approach to the other. We have now been trying, through His grace, to unclothe ourselves of earthly wants and desires. May that unclothing be unto us a clothing upon of things invisible and imperishable! May we grow in grace, and in the knowledge of our Lord and Savior, season after season, year after year, till He takes to Himself, first one, then another, in the order He thinks fit, to be separated from each other for a little while, to be united together for ever, in the kingdom of His Father and our Father, His God and our God."

THE RESURRECTION OF CHRIST.

We gave in our last paper an account of the last week of our Savior's ministry. On Friday evening the body was hastily buried, and during Saturday, the Jewish Sabbath, remained in the sepulchre, which was sealed and kept guarded by soldiers. Very early on Sunday morning a company of women from Bethany came in to visit the tomb. As soon as they came in sight of it, they saw it was open, and Mary Magdalene, one of their number, hastened to tell Peter and John, who were in the city. After her departure, the women looking into the sepulchre, saw a vision of angels, and immediately went away and met Jesus on their way to Bethany. Meanwhile another party of women from Jerusalem came and, seeing the same vision, went also away. As soon as Peter and John heard what Mary Magdalene told them, they ran hastily to the sepulchre, and having examined it, departed, leaving Mary Magdalene, who had come a second time, weeping by the sepulchre. Jesus showed himself to her, and afterwards, that same morning, to Peter. In the afternoon he walked and conversed with two disciples, (not apostles) who were going to Emmaus, and on their return to Jerusalem, while they were relating to the apostles what had occurred, Jesus came into their midst, and begged them to examine and feel him, and satisfy themselves that he was a being of flesh and bones and not a spirit.

He did not appear again till the first day of the next week.

These facts we gather from the closing chapters of the four Evangelists by a careful comparison of the different accounts, which, by their substantial agreements, their slight variations, and, still more, by the perfect manner in which they may be dovetailed in one with another, show, beyond all reasonable question, to him who examines them with minute attention, that they are independent, truthful, circumstantial accounts of the same events;—an event, in its teachings the most instructive, in its hopes the most inspiring, and in its consequences the most momentous, of all that is revealed on the pages of history. May our meditations upon it serve to enrich our minds, to increase our reverence and affection for Christ, to quicken our devotions, strengthen our faith, and enlarge our whole spiritual nature.

A Thought. We have sometimes thought, that there is no way in which men show their peculiarities more strikingly than by the different feelings with which they regard the institutions and customs of former ages. To some the remembrance of these things comes up only as a frightful ghost, fresh from the charnel house, while to others it is as a friendly spirit, clothed with an angel's beauty, breathing around it all the fragrance of hallowed associations, and speaking of holiness, and peace and rest.

For the Register.

AN ABSTRACT OF PAUL'S EPISTLE TO THE ROMANS, NO. II.

Having thus proved that the Jew and the Gentile had each sinned in the sight of God, and were equally in need of redemption in consequence of sin, St. Paul now affirms that the righteousness, which God requires of man, has been made known, and that redemption has been provided for all men whether Jew or Gentile; for there is no difference. It is the object of the apostle to show, that the Gospel is not an exclusive but a universal religion, which all men may enjoy. This is the second part of the proposition which he wished to establish. The righteousness which God requires of man, says he, is not subjection to the Mosaic law, but, as the law and the prophets both testify, it is the possession of a faith like that of Christ. After saying that this redemption from sin, which God has provided, is a free gift to man, he goes on to say, that, as the mercy seat was a symbol of forgiveness to the sinning Jew, so God has made Christ the symbol of his forgiveness to the whole world.—By so doing God has been just to all; iii. 21—26. Faith is made the only ground of acceptance with God, faith in the blood of Christ, i. e. faith in the doctrines which he sealed with his blood. He again affirms that the Jew has no cause for boasting, and that the Mosaic law is not necessary to salvation; 27—28.

The argument, which Paul now introduces, 29—30. to prove his doctrine of the free admission of the Gentiles into the church on the ground of faith alone, is so subtile as to escape the notice of the common reader. It is this, and it must have struck a Jew forcibly. One and the same God presides over the whole world, over Jew and Gentile, and has an equal care for all. You Jews, says he, acknowledge this. Now, if you deny that the Gentile may be justified on the same ground as the Jew, viz: faith, you virtually deny this fundamental article of your religion, that there is but one God. He then states the fact that there is no disagreement between the law and the Gospel on the subject of faith. Of this, the two examples quoted in the next chapter, are a sufficient proof.

In the fourth chapter, he still further illustrates and defends his great doctrine of the acceptance of all men, without distinction, on the ground of faith, first, by the example of Abraham, and, secondly, by the authority of David. By faith throughout the whole epistle is meant a right disposition of the heart towards God, and an earnest endeavor to do his will. This meaning should be kept in mind, whenever the term is used. In proof that this doctrine of faith is in perfect accordance with the Scriptures, says Paul, I appeal to the case of Abraham. God accepted him, not on account of any works which he had performed to merit his favor, but on account of his filial confidence, and the undoubting trust, he had in God. Though his life was not free from blemish, though he had sometimes wandered from the path of duty and done wrong, God saw his earnest endeavor to do right, and his child-like confidence in him, and forgave the miner faults of his character, was willing to overlook these small defects of practice, and to accept the will for the deed, the right disposition of the heart for a holy life, and to account him a righteous man. David also pronounces that man blessed whom God will accept in the same way; chap. iv. 1—8. He goes on to prove, that this acceptance on the ground of a right disposition of the heart towards God, has nothing to do with circumcision, and the observance of the Mosaic law. The Jew has no advantage over the Gentile in this respect, as this very case of Abraham shows. For Abraham was accepted before he was circumcised, while he was yet, as the Jews believed, an idolater, worshipping the stars of heaven. From this, it follows, as a matter of course, that circumcision is not necessary to secure the divine acceptance; nay more, that circumcision is a mere sign to man of the faith, trust, and filial obedience which God finds in the heart. Circumcision is the outward sign of the inner life devoted to God; and, of course then, in itself, it can have no intrinsic value, no sanctifying power, no religious influence. It is a mere sign, and, as such, was intended by God—a sign, not to God, but to man; for God looks to the heart. The seed of Abraham are, indeed, to inherit the promises; but by the seed are meant not those who are his physical descendants, not those in whose veins the blood of Abraham flows, but those who inherit his faith, those in whose hearts are the same trust and confidence in God; 9—13. If salvation is only to be secured by a strict observance of the law, it is impossible for man to obtain it, and the promise, given on such conditions, is of no value to him for this reason; that the law denounces punishment against the smallest infractions of its provisions. Now, as "no man liveth and sinneth not," it follows, that, under such circumstances, no one could be saved; 14—15. After stating more particularly that act of faith by which Abraham secured acceptance with God, he says, that this story was told in the Scriptures, not merely to exalt the fame of Abrabam, but also to show us how we may obtain the divine acceptance through Christ; 16—25.

The fifth chapter commences with a consequence derived from the proposition just established; viz: that all men are accepted in consequence of possessing a right disposition towards God. Being thus accepted, says he, we, the Christians, are no longer the foes of our Maker, acting in opposition to his will, and endeavoring to thwart his benevolent purposes, but we are reconciled unto God through Christ, through whom we have obtained his favor. We now rejoice in the hope of eternal happiness. And not only so, but we also rejoice in the very tribulations, which the world regards as our greatest calamities; for we are assured, through the trial and suffering to which they subject us, that we thus prove our own hearts, and, in their steadfastness, gain a surer hope of immortality. In this hope we are further strengthed by the holy spirit, which assures us of the love of God, who would not thus deceive us. Besides, reason furnishes us with another argument for the immortality to which we look forward. This is based on God's great love to us, as manifested by his sending his son into the world, to suffer all things for our sakes, even while we were still acting in oppostion to the divine will. This is a degree of love, far surpassing anything human. Man deems it the most sublime proof of affection, to die for his *friend*, for the virtuous and good; but God's love is more conspicuous. *He* sent his son into the world to die for his *enemies*, the wicked. If such was his love *then*, will it not continue *now*? Will he not be more anxious to confer immortality upon his *friends*, by the *resurrection* of his son, than he was to reconcile his *enemies*, by that son's *death*? The points of contrast are death and life, enemies and friends, and the reasoning proceeds from a smaller to a greater. If God's love was so strong as to profit his *enemies*, at such a price as the *death* of his son, will he not much more willingly benefit his *friends* by his *resurrection*, or *life*? Having proved that the Christian's hope is well founded, he goes on to say, that he has another subject of joy, in possessing a true knowledge of God, and in yielding a ready obedience to his will. Paul thus enumerates some of the benefits, which the Christian enjoys, in consequence of his doctrine of faith, by which the thoughts and affections must be directed towards God to secure his approbation and acceptance. They are, 1. Peace with God; 2. free admittance to his favor; 3. the hope of immortality; 4. tribulations because they confirm to us this blessed hope; 5. a true knowledge of God, and a joyous submission to his will; 1—11.

After this short digression upon the joys of the Christian life, Paul returns to the great subject of the epistle, which he endeavors still further to illustrate and confirm, by an argument from analogy, a mode of reasoning extremely common, at that time, among the Jews. By one of those mixed figures into which he was led by the ardor of his nature, he institutes both a comparison and a contrast between Adam and Christ. The object of the Apostle, in introducing a second and opposite figure, before the first was completed, and thus interrupting the sense, seems to have been to warn us that the comparrison should not be carried too far; for the points in which Adam and Christ differ, are much more numerous, than those in which they agree. The two points of comparison, and they are the only ones, are the *oneness* of the persons, from whom sin and obedience proceeded, and their *universal* diffusion among men. *Not a word is said of the mode, in which either is propagated.* As Adam was the first to sin, and all men followed his example, and sinned likewise; so Christ was the first to live a life of perfect obedience to God, and it is the design of God, that all men shall follow his example. As sin is universal, and not confined to the Jews, so is the doctrine of Christ, by which sin is forgiven. Sin, says Paul, entered the world by one man, and from him as the starting point spread over the whole world. In proof of this, he says, all men have sinned, *not that Adam sinned for them, but every man for himself.* In consequence of this universal depravity among men, death, estrangement from God, the death or extinction of the higher and divine life of the soul, by which a willing and joyous obedience is rendered to God, passed upon all men, or became universal also.—Then, recollecting that he had said, in chap. iv. 15., that where no law is there can be no transgression, he leaves the comparison he had begun, in order to clear up this difficulty about their being sin before the law was given. The fact of such a difficulty having occurred to his mind, which he thought it important to explain, and especially the manner in which he explained it, are proofs positive, that he did not intend to assert, that the guilt of Adam was transferred to all his posterity; for, then, there would have been no difficulty in accounting for the existence of sin, at any period of the world's history. Sin, says he, was in the world before the law was given, and, since sin is the transgression of a law, it follows, that, from Adam to Moses, men did not sin, like Adam, against the expressed command of God, but against the light of conscience; 12—14. He again begins the comparison by saying, that Adam is the type of Christ, but, lest the similitude should be carried too far, he immediately states the points in which they differ. The free gift of the Gospel to all men, says he, is unlike sin, which has come upon all, inasmuch as it is much more consistent with that love which God has manifested towards us. If then notwithstanding his love, God permitted many to become estranged from him, by following the wicked example of Adam, how much more willingly will he permit them to return, and be reconciled to him, by accepting the Gospel, and following the example of Christ. The gift of the Gospel by Christ, is unlike the sin proceeding from Adam, in another respect, viz; as to the number of offences on account of which judgment is passed. For, in the case of Adam, sentence of condemnation was passed in consequence of one sin, but the Christian is accepted notwithstanding many offences. If, in consequence of Adam's sin, a moral death was suffered to pervade the world, how much more consistent with the love and goodness of God, that a renewed and spiritual life should come upon all, through Christ. Even in this contrast, he keeps the great object of his epistle steadily in view. He then resumes the comparison begun in verse 12, the substance of which has been given already; 12—19, In consequence of the many prohibitions, which the law puts upon sin, sin, says Paul, which is the violation of law, was more common among the Jews than elsewhere. Not that they were more corrupt, but, having a better knowledge, they did, more frequently than other persons, what they knew to be wrong. But where there are more sins to forgive, it is the merit of the Gospel, to confer greater power of pardon, that it may be exactly suited to all men, and that, wherever sin has produced death, the Gospel may confer eternal life on all who become righteous through Christ; 20—21. No part of the epistle has been more widely misunderstood than this chapter, and none is more difficult to understand except perhaps the ninth.

Lest some should take advantage of what he has just said, viz: that the pardoning power of the Gospel is as extensive as sin, and should thus think of continuing in sin, that God might have a better opportunity of showing his love in pardoning it, he goes on to say, that it is utterly impossible for the true Christian to live designedly in sin. For what makes him a Christian but the fact that he is dead to sin, that his disposition and affections are right towards God, and that he tries to live in obedience to his will! Our very baptism, he continues, is a symbol of the change that has taken place within us. We are buried in the water of baptism in token of our death to sin, we rise again from it in token of the new life which we enjoy in the Gospel.—He then makes the death and resurrection of Christ a symbol of the same change, and says, that, as he died but once, so ought we; and, as he now lives to God, so ought we to live henceforth entirely free from the dominion of sin; 1—13. Were we living under the Mosaic law, which exacts perfect obedience to all its commands and prohibitions, and pronounces him guilty who neglects any of them, sin might indeed assert its power over us again. But we are not under the law, which is thus rigorous and severe, but under the Gospel, which only requires an earnest desire and disposition to obey, and pardons when we fail through weakness; 14. But again, lest some should take advantage of this declaration, that we are not under the rigorous law, but the mild Gospel, which pardons errors of weakness and ignorance, and should feel privileged to commit minor offences, he warns them of the danger of such an inference. You cannot, he says, be both sinful and righteous; you cannot serve God and Mammon. In his ardor to oppose a doctrine so monstrous, he speaks of sin as a master, and continues, if you serve sin, you are iis slaves, and cannot be God's; and if you serve God you are his slaves and cannot be the slaves of sin. You belong to the master you serve, and to none else. I thank God that, delivered from the service of sin, you are now the slaves of God, if, in order to impress my words more forcibly on your weak understandings, I may call the children of God his slaves. You know, from your own experience, that the wages of sin is death, but the fruits of the Christian life is eternal happiness. Why then would you go back to your old mode of life as you propose, and again reap its rewards as you most certainly will when you have eternal happiness offered as a reward of a life devoted to God; 14—23.

By showing the folly of insisting on a strict observance of the law, since by the rigor of its requirements it is utterly insufficient to save weak and erring men; this chapter is closely connected with the main subject of the epistle. N. H. M.

For the Register.

REPLY TO "W. B. S."

Mr. Editor:—I perceive that your correspondent "W. B. S." still insists that my representation of the principles and practice of the Baptist churches, contained in those articles in the Christian Watchman from which this discussion arose, is incorrect. This, in fact, is the point in debate, and my opinion is, that the shortest way to settle it will be to copy those portions of my articles to which he objects, into your columns, so that your readers may judge for themselves. The first is the closing portion of an article of mine under the title "A Sign of the Times," and originally appeared in the Watchman of January 23d, and was copied into the Register of the following week, under the title of "Position of Religious Sects." It will be recollected by your readers.

As this was accompanied with comments and queries in the Register, I published the following remarks by way of explanation and reply, in my next paper, to which I ask the attention of the reader.

"We supposed it was notorious, the world over, that Baptists unequivocally deny, the right of any man, or men—of any church or State, to impose any form, as a condition of church membership, or fellowship. We supposed that Baptists had suffered sufficient persecution for denying this right, to notify the whole world of their views on this point. We supposed the whole Christian world, at least, knew that our brethren in Germany, and Denmark, are even now suffering the spoiling of their goods, imprisonment, and almost every species of persecution, for their quiet, meek, and firm maintenance of this very point. How so intelligent a man as the editor of the Register can, at this day, be ignorant of these facts, surprises us. We no longer wonder that our principles are so little understood by the people at large.

"As to the next point, he is equally mistaken. Instead of Baptists requiring any creed to be adopted, the fact is, every band of disciples who unite in a voluntary, holy covenant to maintain the worship, the ordinances, the doctrines, order, fellowship, and discipline of the house of God, and thus become a church of Christ, adopt their own creed, if they have any written one. The First Church in Providence has existed two hundred years without any written creed. The Bible, just as it stands has always been found a sufficient guide in all church matters, and we may be permitted to say, without boasting, that few churches of any denomination, of equal intelligence, order, harmony, and correctness, can be found in the cohntry. If a church prefers to frame and adopt for its own guidance, and for the information of inquirers, a creed, or articles of faith, why surely it has a right to do so, it is no just ground of complaint.

"In saying this, we do not mean to intimate that Baptists pay no regard to doctrines, as a condition of church fellowship. They belive that a converted soul will never embrace fundamental errors in doctrine. Hence they take the existence of such errors as evidences of an unrenewed heart. As the Scriptures declare that "no man can call Jesus, Lord, but by the Holy Ghost," they believe that every one who is "born of the Spirit," will say with Thomas, "My Lord, and my God." It is therefore customary in our churches when a candidate is relating his religious experience for the purpose of being received to fellowship, to ascertain his views of the person and work of Christ, the office of the Holy Spirit in conversion, and kindred points, as a part of the proper evidence that the applicant is truly converted to God. He who has felt the love of Christ must have some ideas of Christ, and he who has been renewed by the Spirit, must have some ideas of the work of the Spirit."

Now, Mr. Editor, that your readers may be under no misapprehension, I hereby reaffirm every word of the above, just as it stands. If one part is obscure of W. B. S., let him explain it by another. When he shall succeed in shnowing it incorrect, I shall be very happy to retract it, but not till then.

I will now notice the matters embraced in his article, in your paper of the 28th ult. He asks, "Is not its reception (i. e. the reception of the Bible) as the infallible word of God, a declaration of faith in *all* that it teaches? If a person believes all that the Bible teaches, pray how much more would he have him believe?"

In reply, let me ask him, did not the Scribes and Pharisees of our Savior's time believe Moses and the Prophets—or *all* the scriptures then given? And was not the right kind of belief in those divine oracles, all that was necessary to the attainment of eternal life? Yet what said our Lord of these same Scribes and Pharisees, who so strenuously believed "the Bible to be the infallible word of God?" He says unto them, "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." "Ye fools and blind! for whether is greater, the gift or the altar that sanctifieth the gift." And after pointing out other instances of their inconsistencies and wickedness, he adds, "Ye serpents! ye generations of vipers! how can ye escape the damnation of hell!" If all this may be said of men who believed "the Bible to be the infallible word of God," I think it would not be difficult to prove that something in addition to that belief would be requisite to church-membership. If W. B. S. thinks differently, he is at liberty to join a Church in which those Scribes and Pharisees would be welcomed on a profession of *their* faith—the only faith which he considers necessary to Church-membership—and I will guarantee that no Baptists will ever undertake to "impose any form or creed" upon him, or his Church. Whether such a Church would "practice any thing which the Bible enjoins," I shall not stop to inquire.

I will now attend to his questions. And first he gives the following, as what he understands by the doctrine of the Trinity; "That the Father, the Son, and the Holy Ghost, three different persons, are all One God, and that each is a God.* That the Son Jesus Christ, is the Infinite and Eternal God." I reply, that in my opinion a candidate would not be refused admission to a Baptist Church for refusing to subscribe to this declaration. I would never subscribe to it as a condition of Church-membership. This also answers his second question.

Third; he avows his belief that the Christian ordinance of baptism is "*from heaven.*" If so, then no one ought to be admitted to the Church, till he "conforms to the rite." And if it is from heaven—if it is an ordinance of God, why attempt to show that Churches *impose* it as a test of membership.

Fourth, he says, that in his opinion, "a person who had adopted the doctrines of Emanuel Swedenborg" might honestly and consistently ask and be admitted to the membership of a Baptist Church. And the grounds of his opinion are, that a Baptist Church migut be nearer at hand, and his wife and children might belong to it. If in the opinion of W. B. S. the joining of a Church, and the profession of our faith, is a mere matter of *convenience*, I can only say that his opinions differ widely from mine. And it is my opinion, further, that most Baptist Churches would consider the honesty, or the mental sanity, of a person, who, professing such a belief, should offer himself as a member, very questionable. I hardly think they would regard the proximity of their meeting house to his dwelling, or the fact that his wife and children were members with them as sufficient reasons for admitting a notorious errorist to their fellowship. I think that any Baptist Church with which I am acquainted, would let a Swedenborgian go a number of miles to meeting, a foot and alone, without wife or children to keep him company, before they would acknowledge the nonsense of Emanuel Swedenborg to be a revelation from God.

In reply to his additional question, I can only say, that I have no recollection of any particular case of a candidate who has come before the Church for admission, who expressed a disbelief in any of the leading doctrines of the Church, or who was rejected on that account. Yet W. B. S. will see by my remarks in the article above quoted from the Watchman, that in my opinion Churches ought to reject persons for professing erroneous doctrines. For the grounds of this opinion, I will refer him to Gal. i. 8, 9; 2 John x., 11; 2 Thess. iii. 14.

So much for the questions. "W. B. S." has told us what he means by saying that "Christ is a Divine Being. He says he means by it, that he is "Godlike—heavenly—excellent in the highest degree—Supernatural." All these definitions except one, are semi-poetical, and of uncertain meaning,—but that *one* expresses my own view. "Excellent in the Highest degree." As there is no degree of excellence higher than the highest, I devoutly pray that he may be enabled to receive Jesus Christ as the Scriptures declare him to be, "the true God, and eternal life," and to say with Thomas, who up to that moment had doubted, "My Lord and my God."

I am quite sure that W. B. S., will now be fully convinced that I have "nothing to conceal;" but as he complains that I do not come to "close quarters," I will give him an opportunity to try his hand in that way. He says, "that the principles expressed in the above quotations, (from my articles in Watchman,) are the principles of Baptists, I explicitly denied. And that denial I now emphatically repeat." He denies then,

1. That "liberty of conscience to all," is a principle of the Baptists. Then I call upon him to show when and where they have deprived any one of liberty of concience. He affirms,

2. That Baptists do "impose a form as a con-

dition of Church-membership." Then I call upon him to tell me when and on whom, Baptists have ever imposed a form. He denies,

3. That *personal piety*—a satisfactory evidence of *conversion to God*, is the only test of admission which I ever knew. I call upon him to point out when and where I have ever been connected with, or knowing to, the application of any other test. He affirms,

4. That Baptists do *not* "deny the right of any man or men—of any Church or state to impose any form as a condition of Church-membership or fellowship." Then I call upon him to show when and where they have ever submitted to have this power exercised over them, or justified its exercise over others.

5. He says that "Baptists are, as far as Church-membership and fellowship are concerned, one of the most, if not the *most* exclusive and restrictive sect among us." This is a very serious charge, not only against me, but against a large body of Christians—the most numerous perhaps in this country—a charge which I shall hold him accountable to prove, or to retract. I hold it to be unjust and uncharitable in the highest degree, to bring such a charge as this, unless it is sustained by clear and incontestible proofs. We will see whether they will be forthcoming.

Respectfully yours,

THE EDITOR OF THE CHRISTIAN WATCHMAN.

* Since this article was written, "W. B. S." has informed me that the insertion of the article *a*, is a misprint. I give the quotation just as it stands, however.

For the Register.

OBITUARIES.

MRS. MARY C. EASTON.

Died, in this city, on Thursday, the 19th instant, at her residence in Bowdoin Square, Mrs. Mary C. Easton, widow of the late Dr. Easton, and daughter of the Hon. Peleg Coffin, deceased, formerly Treasurer of this Comwonwealth.

We are no friend to obituary notices, but we think that the death of this lady ought not to pass without a remark. Her life was too full of instruction to be permitted to remain without even a brief memorial. It has been justly remarked that the sick-chamber is the true field of heroism. When the eye of the world is withdrawn from us; when pride can no farther sustain us in an assumed philosophy; when the opinions of others, from which, in the days of our strength, we have drawn so much artificial support under affliction, can no longer find their way through the drawn curtains of our restless couch, it is to our confidence in God, and the possession of a quiet conscience alone, that we can look for consolation and hope. It is at this momentous crisis that the heroism of a well-spent life exhibits itself; that the pride of the worldly victor droops before the humility of the Christion. It is then that, like the solitary traveller in the desert, or the loose mariner upon the ocean, we feel that man is distant, but that God is near.

For many years an invalid, confined to her chamber, and suffering under the most painful discase, Mrs. Easton's life was one of the most beautiful illustrations of the efficacy of the Christian religion to sustain and cheer, when all human aid has failed. In the midst of suffering, and in the daily expectation of death, her resignation, patience and cheerfulness did not desert her; her hand, though cold, was still extended with the same friendly welcome to all who visited her; the same smile of benevolence beamed from her mild and amiable countenance; and it was evident that, though disease had triumphed over the powers of the frame, it had gained no victory over the stronger affections of the soul. It would have been well for the giddy and worldly-minded, could they have visited that sick-chamber, and beheld the patient resignation of the dying, and the unwearied assiduity of filial affection around the death-bed.

For the Register.

CATHERINE EMILY POOR.

On the 1st inst., this interesting young lady, at the age of 17, was entombed at Mount Auburn. She was the eldest daughter of BENJAMIN POOR, Esq., of this city, and was all that fond and affectionate parents could desire. She was lovely and accomplished, and the pure Christian virtues were fast developing, and her last visit abroad, but a few weeks previous to her decease, was for the purpose of performing a deed of kindness and benevolence to the poor. This example of humanity will be long remembered and the seed thus planted by this single act, will, we trust, spring up and produce appropriate and abundant fruits, by encouraging others to similar benevolent acts.

By nature beautiful, and by education interesting and useful,—full of life and vivacity, polite and courteous,—she had a smile and a pleasant word for all her associates. Her society was courted and solicited by all who knew her. The native smile with which she greeted her friends on earth, remained hovering about her lips long after death had set its seal upon them. She was truly a young lady of great promise; but this world was congenial for a short time only, to the display of such Heavenly qualities. May her dear parents, whose feelings have been so keenly touched by this afflicting reavement, find consolation in communion with God, and in confiding in His goodness, who has called from this imperfect world, a daughter, to the perfect scenes of Heaven. S.

For the Register.

SARAH H. KEMPTON.

In New Bedford, March 14th, Sarah H. Kempton, aged 20.

The one whose name is here recorded, had lived long enough to have her death make a dreary blank in the circle in which she moved. Though the last change came unexpectedly to others, she had herself long anticipated it. Her whole previous life of gentle affections, of conscientious fidelity, of Christian faith, was a preparation for the final hour. Loving and beloved, she has passed away; but she has left a tender and beautiful memory of herself in many hearts. She had lived long enough to do much for the happiness of others; and her death cannot fail to have a salutary influence on those young companions, who loved her while she was with them and who mourn her now that she is gone. May God send light into the home which is darkened by sorrow; and may His comforting grace support the aged parent, of whom the departed was the daily light and joy.

For the Register.

MR. EDWARD CHAMBERLAIN.

Died, in this city, on the 23d ult., Mr. Edward Chamberlain, at the advanced age of three score years and ten. This venerable sire was spared to his friends and fellow citizens many long years, but in a moment as it were death bore him from our sight. His seat on earth has become vacated, and the places which once knew him will know him no more forever. His beloved wife is now left with no earthly protector, but may God be unto her a husband and friend.—May the sons and daughters of the deceased, as they review the past, be led to admire their father's noble character, and follow in his footsteps, so far as he followed Christ. By this event of Divine Providence the city has been deprived of a faithful and true hearted citizen,—one who loved her republican government, and the freedom of his country. S. P. D.

Boston, March 30th, 1846.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMAMRY

☞ We are desirous of making this department of our paper as full and satisfactory as possible; and shall therefore feel ourselves indebted to friends who will furnish in season accurate information, in regard to movements and meetings in the denomination.

"THE BENEVOLENT FRATERNITY OF CHURCHES" FOR THE SUPPORT OF "THE MINISTRY AT LARGE," held its anniversary meeting on the evening of Fast Day, in the Federal street Church. The reading of the annual Reports was deferred. An appropriate prayer was offered by the Rev. Amos Smith, and a discourse was delivered by Rev. Ephraim Peabody, minister of the King's Chapel. Mr. Peabody's text was taken from Matthew xiii: 27, 28. The design of the sermon, in accordance with the principle, that "whatever is sown—good or evil,—*comes up*," was to illustrate the truth that "the accomplishment of permanent good—in the dimmunition, alleviation, or extinction of the evils of poverty, must be sought through prospective arrangements looking to that end." Modern civilization has not yet met the evil of poverty—it has seemed rather to increase it. The moment a state begins to advance, awful chasms open between the more and the less prosperous. We as yet know but little of the evils of pauperism. Our labor is to prevent its growth. In doing this, the great law of "cause and affect"—as applicable in the moral and social, as in the material world,—is never to be forgoten. The pauperism of cities is an *effect*—not an *accident*, but the result of permanent causes. Among these causes are intemperance; weakness of mind and judgement, in multitudes, which unfit them for success in business; foreign emigrants; the low wages in many cases, paid to females; the fluctuations in the prosperity of the community; the crime of the country seeking concealment and companionship in the city. The children of the classes affected by these causes, inherit shiftless habits and reckless ways, and desperate fortunes. No reproach is to be cast on poverty—as such. Heroic virtues often shine out like stars from the lowest depths of penury. Yet it cannot be doubted that causes, such as those alluded to, are at work in a large city to create an improvident and reckless *class*—a class by themselves, hardly known to other classes, except through police reports and in times of popular commotion. They have nothing to gain from public order and no interest in preserving it. They furnish materials for mobs; educate children for beggary; produce criminals; people prisons, and become the instruments of political or military demagogues.—In proportion to their relative number, they are dangerous. All may seem fair on the surface, when a volcano is burning beneath. This class, if it be not as yet large or dangerous, is growing *here*. If neglected, unattended to—it will be an active cause of numerous and various evils, tending to revolutionize society.

What is the remedy—how are these causes of pauperism to be checked, lessened? Only by putting into operation a train of causes as powerful for good as the causes of pauperism are for evil. Such causes do not now exist: to the needful extent. Laws cannot *reform* the class in question: our systems of public instruction do not effectually reach them. The children learn morals at home, which only makes the knowledge they get at school more potent for evil.—Christianity does not reach this class in proportion to their wants. In dark lanes and alleys, multitudes can be found who never enter a church. To bring this class under good influences, it must be taken out of its isolation, and connected in living and christian relations with the more prosperous. Its children must be cared for. It must be brought back and made a part of the general body: and this systematically.

A conviction of this truth, on the part of Dr. Tuckerman, led to the *institution* of the ministry at large,—to resist the encroachment, and provide the steady moral instruments for the removal of pauperism. This institution proceeding upon the idea that *moral* remedies are the remedies needed,—endeavors to reform the poor, as they may need it; to protect and teach neglected children; to bring together in the bonds of christian sympathy the high and low, the fortunate and unfortunate; to encourage and counsel the shiftless and those of unsteady purposes. It acts as a guardian of orphans; establishing sewing schools and evening schools—the Sabbath School and the Church. This institution is engaged in a blessed, wise and christian work. It has done much good here and elsewhere, since its establishment: and ought to become, as it will become a *permanent cause* in our cities operating to put an end to causes of pauperism.

We have given a bare outline of this discourse because of the importance of its subject and the soundness of its positions. We hope it will be published and widely circulated. The city needs its counsels and its facts.

FAST DAY AND SUNDAY SCHOOLS. We were highly gratified on Fast Day of the present year, that while, by so many it was perverted to ignoble and unworthy pursuits and purposes, there were so many others who were disposed to use it in a becoming and useful manner. There is something revolting when a whole people, in a solemn manner, and by authority, set apart a day for fasting, humiliation and prayer, and then spend it in a frivolous, thoughtless, impenitent and wicked way. The observance, therefore, on this day of Sunday School Anniversaries, is at present its redeeming feature. Within a few years, these celebrations have been multiplied and have drawn together large audiences, and by uniting them in the simple, interesting but religious services, by which they are characterised in our denomination, their moral influence has been wide and deep and good.

Among others the present year, we noticed the celebration of the Twelfth Congregational Sunday School, Rev. S. Barretts in the Chambers Street Church. After entering this Church on the afternoon of that day, which we found already filled in almost every part, on taking up one of the Programmes the first words we saw were these—the "Nineteenth" Anniversary. At this moment the children made their appearance, led on by their teachers, in number we should think, not far from 200, filling up thirty five of those large pews that occupy the body of the Church.

The services were introduced by a few remarks from their Pastor, and a prayer, at once appropriate and impressive. One selected and three original hymns were sung at intervals by the pupils, with great correctness and sweetness. Addresses were made by Bev. C. Brooks, Rev. T. B. Fox and Rev. E. T. Taylor. The remarks of Mr. B. were designed for the younger portion of his audience, and were replete with precepts of great practical value. Mr. F. addressed himself to the teachers. His words of precious counsel were summed up mainly in these three directions—teach *what*, and *as*, and in the *spirit* of Jesus. It was a brief but beautiful address. Rev. Mr. Taylor addressed his remarks more particularly to parents. His leading ding thought was, the influence and power of the mother. He described this in a burst of natural, powerful eloquence. It brought tears to many eyes, and the whole address was well designed to arrest attention, to quicken reflection on the momentous subject of parental religious culture, especially by example, and must do great good. A SPECTATOR.

SUNDAY SCHOOL ANNIVERSARY. The Anniversary celebration of the Bulfinch Sunday School on Fast-Day, was an occasion of much interest.

The teachers and pupils met in the vestry, from whence, at half-past two o'clock, they repaired to the church above, where they were greeted by the orphans from the Female Asylum, whom they had invited to be present, and who sung a hymn as the school entered the church. A choir of blind girls from the Blind Institution at South Boston, were also present, by invitation, and added much to the interest of the meeting by singing sweetly some beautiful little hymns appropriate to the occasion; one of their number playing the piano.

It was truly delightful to listen, first, to the little band of orphans as they joined their sweet voices in praising Him who is their only parent; then, to the pupils of the school, as they sung some original hymns in a manner which gave ample evidence that with them the exercise of singing is not neglected; next, to the sweet notes of those little girls to whom the light of the sun is but as the gloom of night; finally to the whole dense congregation as they united in singing

"From all that dwell below the skies, &c."

Nor was the music the only attractive part of the services.

Interesting addresses were made by Rev. Mr. Thomas, Rev. Mr. Gray, Rev. Mr. Muzzey, and Hon. Josiah Quincy, Jr. Hon. Josiah Quincy, senior, was also present, and manifested a lively interest in the meeting. x.

Happening to be at Mr. Cutler's ordination a few weeks ago in Portland, we were gratified not only by the unusually interesting services of the occasion, but by the zeal and spirit with which both minister and people were entering upon their work. The Society is comparatively a recent one, and composed mostly of energetic, business young men. Long may this new connexion continue—the source of blessings here, and of richer blessings hereafter, to all whom its influence may reeh.

☞ We go to press—in order that our paper may reach distant subscribers before the Sabbath—too early to notice this week the Levee at Faneuil Hall in this city, or the dedication of the chapel for the Ministry at Large in Providence. In our next we shall endeavor to give some account of both of these interesting meetings.

*** A notice of the Fair which is to take place at Roxbury on May Day will be given in our next.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

STATE MANUAL LABOR SCHOOL. For some years the attention of many of our most charitable and philanthropic citizens has been drawn to the great and growing evil produced by the operation of our laws upon juvenile offenders. We have schools and colleges to teach all kinds of knowledge, but the great majority of our people are not aware that we have schools (Houses of Correction and Jails) and a college (the State Prison) in which *children* are taught, most thoroughly and efficiently, every degree of crime, from the lightest larceny, to arson and murder. Yet such is the fact; and the scholars sent to these institutions are so rapidly increasing that every one who has examined the subject, has closed the examination with a full conviction that a radical and speedy reform is essential to the best interests of the Commonwealth.

A Norfolk county jury has brought this matter before the Legislature, in a petition, praying for the establishment of a "State institution for the reformation of juvenile offenders"—and that petition has been commended to notice by the brief but energetic endorsement of Chief Justice Wells, of the Common Pleas, who "earnestly hopes that the prayer thereof will be granted." The selectmen of Roxbury have also sent in a similar petition. These documents were referred to a joint special committee, which has reported in favor of "a State Manual Labor School," and recommended an appropriation therefor of $30,000. This committee has performed its duty thoroughly and promptly—and the report and accompanying documents set forth facts, and contain arguments, which can hardly fail to convince every man who reads them, of the urgent necessity of equally prompt action on the part of the State.

As the matter now stands, more than *one hundred children* are annually sent to our Houses of Correction and Jails, mostly for trifling offences, there to take lessons in crime, from men steeped in guilt and clothed in infamy; and it is not too much to say that more than one hundred children, annually, are thus *driven* into becoming thieves, gamblers, vagrants or drunkards. The object of the present movement is to arrest this evil—to rescue these children from the grasp of vice and infamy, and place them in a position where they may become useful citizens. Can the State appropriate money for a better purpose? Can our legislators resist this urgent appeal? This question is of more importance than all the railroads which all the people of the Commonwealth are asking for. In it is involved the issue whether thousands of children shall become virtuous citizens, or abandoned vagabonds, whether thousands of children shall be brought up in such manner as to assume honorable places among their fellows, or be left the sport of want, vice and infamy. God grant that the assembled wisdom of the Commonwealth may judge and act rightly and promptly in this matter! [Boston Atlas.

THE FINE ARTS. The correspondent of the Atlas furnishes the following information concerning artists now in Paris.

Mr. Catlin has been furnished with an *atelier* at the Louvre, where he is at work upon the series of portraits and pictures of Indian life ordered by the King, in commemoration of his voyage to the Mississippi. Mr. Allan is making a series of studies from living models. Mr. Champney has commenced another Italian landscape. Mr. Willard is finishing several excellent portraits, and will leave for Italy in a few days. He has also completed a fine copy of the *Deluge*, by Gidoret, one of the gems of the Louvre. The vast expanse of waters, spreading and rising with resistless force around a mass of rock, illuminated by a ghastly light, gives a dark and terrible solemnity to the group vainly struggling for safety. This group is considered the most forcible picture extant of the endurance of paternal and conjugal affection—and is a perfect illustration of the sentiment of Solomon: "Many waters cannot quench love, neither can floods drown it." Mason has commenced a large picture from a stanza of the 4th canto of Childe Harold, which admits a great deal of ideality:

"But now the wild flowers 'round them only breathe,
Yet ruined splendor still is lingering there."

He introduces in the foreground the Grecian groupe of *The Graces*, from which Raphael painted his famous picture, almost covered with vines, which cling to it in luxuriant lace work, as if striving to animate the still beautiful marble, and protect it from the scathing touch of Time. On the right are the ruins of a Corinthian Temple, its capitals rivalling in lightness and beauty the acanthus which shadows its pedestals—on the left a ruined fountain, whose sparkling waters reflect the rays of the setting sun; while trees and scenery complete the *souvenir* of that proud Empire, whose architecture is so strikingly portrayed.

A ROYAL PRESENT TO AN AMERICAN CHURCH. The Washington Union publishes a correspondence between Baron Gerolt, the Prussian minister in the United States, and the Rev. Mr. Muller, pastor of the Evangelical Lutheran St. Paul's Church in Washington, on the occasion of a presentation of a service of communion plate, by their majesties the King and Queen of Prussia, with the following inscription:—Frederick William IV, King, and Elizabeth, Queen of Prussia, to the Evangelical congregation of St. Paul, in Washington, 1845."

MAGNETIC TELEGRAPHS. Of the lines now complete, or nearly so, the most important is the New York and Boston line. This was not begun until the middle of last November. Before the first of May the entire line between New York and Boston, will be in working order. The Telegraph Offices on this line, so far as they are now established, are the following:

Boston, in the Merchants' Exchange.
Worcester, in the Exchange.
Springfield, Massasoit Row.
Hartford, Imlay's Building, corner Main and Pearl streets.
New Haven, Brewster's Building.

The next important Telegraph is the New York and Baltimore, now finished from near New York to Philadelphia, and Wilmington, Del. By the 10th of April it will be completed to Washington.

The Great Western Telegraph is finished from Philadelphia to Harrisburg, and is to run from thence to Pittsburg.

The New York, Albany, and Buffalo Telegraph is making great progress. From Albany to Utica it is in Daily use. Thence to Buffalo the posts are nearly all up. It is the intention of the President and Directors to have the whole finished by the first of July.

The Lockport and Buffalo line was finished last autumn.

The Oswego and Syracuse line is under contract—

Also the Ithaca and Auburn line, and the Troy and Saratoga—all to be completed early. The Boston and Lowell line is now finished. In addition to these there are two Telegraphs for shipping, at New York and Boston, and many important lines in contemplation.

AN ENGLISH WINTER. A private letter from England, dated Liverpool, February 7, says:—"We have had the mildest winter up to this date, that England has known for many years. Not a single snow storm has visited this town during the season. There has been a slight fall in different parts of the county, but it quickly passed away. As for ice I have not seen any that would bear a child two years old. Forward flowers are abundant in the gardens and grass is quite plentiful in the fields. Thousands of cattle are turned out to pasture. The farmers have been ploughing, and trimming their hawthorn hedges, all the winter through. The thrush, with his delightful notes, is filling the woods and groves with his song, and his mate has already commenced incubation; indeed, I have heard of a nest of young birds having been found."

SYSTEM OF NON-RESTRAINT AMONGST THE INSANE. Last week we gave some of the statistics of the McLean Asylum, Somerville. The Daily Advertiser gives a statement of an interesting change in the mode of treating the patients.

"Besides the ordinary facts and returns naturally arising from the treatment of so large a body of insane persons, we notice, what we suppose to be the first American account of the introduction of the system of non-restraint amongst the insane. This system has been adopted, in Great Britain, in the largest hospitals, like Hanwell, Northampton, Edinburgh and others, with 500 to 1000 patients for several years; but from the greater recency and activity of disease in our institutions, was feared to be not capable of adoption on this side the Atlantic. Dr. Bell, giving much of the credit of the successful issue of the experiment to his subordinate officers, reports that during the year past, a single case only has been placed under personal restraint, and that for the purpose of preventing a propensity to suicide, which could not be counteracted by the usual modes of watching. Dr. Bell speaks of the system as involving very considerable increased expense in attendants to watch, soothe and divert the patient. He also suggests the interesting fact, that the consciousness on the part of the attendants, that in no case can they except their cares and labors and hazards to be lightened by placing their charge under restraint, acts as a before-unknown stimulus to renewed effort to soothe, calm and govern the sufferer. Far as has been hitherto gone since the time of Pinel, in ameliorating the condition of the insane, it seems not unlikely that this ultimatum is destined to be reached in all asylums for the insane."

JOHNNY CAKES FOR JOHN BULL. Great efforts are being made to introduce Indian corn as an article of food among the British population, and recently buckwheat has arrived here from the United States. Mr. M'Henry has just imported the first lot of buckwheat, and he advertises it in the Liverpool papers. Mr. M'Henry persuaded the editor of the Standard to taste some cakes made of buckwheat, and the editor says, "Buckwheat cakes are, in fact, *delicious*, and so totally different in flavor from any thing English, that no words can describe their peculiar excellence." Father Mathew, too, is an advocate of our "Johnny-cakes" and "Hastypuddings." The latter he calls "*Stirabout*." Father Mathew has turned chief cook to the Irish nation and recommends these new dishes to his countrymen. He has sent a letter to the Cork Examiner, explaining the best method of preparing Indian meal for food, and strongly recommending his countrymen to try the article. He received some Indian meal from Canada some years ago, of which he made bread, and he then considered it a most valuable gift and "a luxury." An American gentleman has recently introduced bread made of flour and Indian meal to the London public. [Cor. of the Traveller.

"THE ACCURSED TRAFFIC."—It would appear from the following statements, which we find in the Newburyport Herald, that the slave trade, notwithstanding all the treaty stipulations for its suppression, is still carried on to an extent and in a manner perfectly horrible. What is worse, Americans are deeply implicated in this piratical traffic.

The disclosures made by Capt. Bell, of the U. S. sloop of war Yorktown, relative to the character of the American slave ships captured by him on the African coast, show that the terrific picture of the horrers of the slave trade, which have so often been drawn, have not been exaggerated. The barque Pons, on board of which were fonnd 896 slaves, is only 230 tons, 24 feet beam and 11 feet depth of hold. On the top of the water casks, bags of rice, &c., was placed the slave deck, allowing rather less than five feet space between that and the upper deck. On the lower deck which was eighty feet long, was placed 850 slaves, seated as is usual in a squatting posture, one upon the other, and yet the captain stated that he intended to have taken on board 400 more. In addition to the 850 thus stowed in the low and narrow space between decks, 46 females were confined in one half of the round house cabin on deck; the other half of the cabin remaining for the use of the officers.

The hatches were all battened down, with the exception of one, of about four feet square; this, covered by a grating, afforded the only means of ventilation to the close and confined hold in which the wretched beings forming her cargo were struggling for existence. The stench from below was so great that it was impossible to stand more than a few moments near the hatchways.

Capt. Bell says he regrets to say that most of this misery is produced by his own countrymen as they furnish all the means of conveyance.

The ship Panther, of Providence, another slaver, captured by the Yorktown, is an old Indiaman, about 400 tons which belonged to Salem some 30 years ago. She had been waiting two months on the coast for an opportunity to elude the vigilance of the cruisers, and made preparations for taking 1500 slaves. According to the papers found on board she belongs to J. A. Potter, of Providence, and was chartered by Fonesca, at Rio Janeiro, for about $1750 a month.

The profits of this trade are enormous—tempting those engaged in it to run the greatest risks, and apparently extinguishing in their bosoms every sentiment of humanity.

Slaves cost on the coast $15 to $20 each, and will sell in any part of Brazil for $300.

If the Pons had reached her destination in safety, she would have cleared about $250,000. If the Panther had been successful, she would have made from $350,000 to $400,000 above all expenses.

THE FRESHET. We have stated in another paragraph, that the amount of damage done by the freshet in the Penobscot was not so great as at first supposed. We add that the mayor of Bangor has issued a proclamation, in which he says that from the best information he can obtain he is of opinion that the loss will not exceed $250,000, and that a large portion of this sum falls upon those who can bear its loss without great inconvenience.

LAND IN THE CITY. Six hundred and seventy four feet of land, on State street was sold on Saturday, at $24 the square foot.

MOUNT BENEDICT. We hear that over *seventy thousand dollars* has recently been offered for Mount Benedict, the site of the late Catholic Nunnery, in Somerville. The original cost to the Catholic Bishop and associates, we believe, was *six thousand dollars!* The reply to the offer, as we are told, was that they sometimes buy, but never sell such property. [Charlestown Aurora.

THE LOSS BY THE FRESHET IN THE PENOBSCOT, is said not to be near so great, as at first supposed and reported.

"THE LAW AND ORDER PARTY"—as it is called, prevailed in the State election, last week, in Rhode Island.

ENCOURAGEMENT TO FOREMEN. In a Paris letter of the Boston Atlas, we find the following:

"At a recent meeting of the Society for the Encourage of National Industry, fifty-one medals were awarded to as many foremen, who were addressed by Baron Charles Dupin (brother of the late Phillippe Dupin) in an eloquent discourse upon this useful class of artizans, who he designated "the non-commissioned officers of industry."

That is a very gratifying statement; and it is possible that such attentions from the scientific world will go far to increase the exertions of such men to make their own position more valuable to themselves and to others. It would check, in some cases, the disposition to leave the place of foreman, and take that of proprietor, before means are attained to sustain an establishment in the vicissitudes of business. The comparison of "non-commissioned officers" may be good. Frederick the Great, who cared very little for anything besides military matters, was wont to denominate the "non-commissioned officers" the "*soul* of the soldiery." Then the foreman is the soul of the workmen, imparting life, consequence and character; and most meet is it that such a soul should be saved from the condition of disregard of his importance, which often makes him restless and roving. The movement of the French Society is eminently worthy of imitation." [U. S. Gazette.

COST OF A LONDON NEWSPAPER. "The capital put down, in hard cash, to establish the "Daily News," was one hundred thousand pounds—and this amount was thus divided: Messrs. Bradbury & Evans, the printers—Mr. Grote, late M. P. for the City of London—Mr. Joseph Paxton, Gardener to the Duke of Devonshire, and author of several works on Botany, put down £25,000 each; the other £25,000 was divided into two shares,—one of which is supposed to be held by Mr. Hudson, who is called the Railway king, and another gentleman whose name has not transpired. It is said that the circulation is not over 1000 a day; that is, the *bona fide* paying circulation. There are upwards of 5000 per diem given away. Douglas Jerrold has retired from the paper, and Dickens is paid 40 guineas a week for his contribution. The sub-Editor is paid nineteen guineas a week."

THE CITY OF CAMBRIDGE. The vote on Monday of last week in Cambridge, on the acceptance of the city charter, was 645 yeas to 224 nays—at this rate Boston will soon be "bounded" by cities.

It is supposed that the specie in England and America is at least $4,500,000,000, and that the United States is entitled to $257,000,000.

The State Convention of Missouri, has resolved to change the Constitution so as to apportion the representatives in the Legislature upon the number of free white persons.

A Greenfield correspondent of the Springfield Republican says that fourteen tavern keepers and retailers of ardent spirits have been indicted in that town, and twelve of them bound over for their appearance at the August term of the Court of Common Pleas. One paid a fine of $40 and one was discharged on the ground that he had ceased selling and would hereafter keep a temperance house. There is—says the writer—considerable excitement here among the hotel keepers in regard to these indictments. They sell as much as ever however. But the friends of temperance are resolved to leave no stone unturned until they stop the traffic in intoxicating drinks.

TWO YOUNG MEN DROWNED. Charles Woodbury of Townsend and Charles Tyler of Worcester, Mass., the former 18 and the latter 22 years of age, were drowned at Worcester on Thursday (Fast day) by the upsetting of a sail boat while on a pleasure excursion. The accident was seen from the shore and every effort made to save them but in vain. The bodies were recovered after three hours searching.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. We have received from Saxton & Kelt the April Number of this interesting selection from foreign Journals.

We have also received from Wait, Peirce & Co., the one hundredth number of Littell's Living Age.

Brownson's Quarterly we have received, but have not yet had time even to look over its pages.

We have seldom read a short biography with so much interest as the Memoir of Fichte, written by William Smith, and published by James Munroe & Co. We hope, at some future time, to give from the book a sketch of the life of this distinguished philosopher.

ORDINATION. Mr. John N. Bellows is to be ordained at Framingham on Wednesday next. Sermon, we understand, by the Rev. H. W. Bellows of New York.

☞ WORCESTER ASSOCIATION. The brethren of this body are notified that their first meeting for the coming season will take place, by appointment, at the house of Rev Mr Withington, in Leominster, on Tuesday, the 14th inst., at 5 o'clock, P. M.
ap11 DAVID FOSDICK, Jr., Scribe.

☞ CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of Rev Dr Francis in Cambridge, on Tuesday, 14th inst.
ap11 WM. NEWELL, Sec'y.

☞ The Treasurer of the Massachusetts Evangelical Missionary Society acknowledges the receipt of Fifty Dollars from Rev A. P. Peabody of Portsmouth, N.H., as the annual contribution from his Parish. ap11

☞ SUNDAY SCHOOL SOCIETY. The Annual Meeting of the Sunday School Society for the choice of Officers, will be held Wednesday, April 15th, at 11 o'clock, P. M., at No 21 Tremont Row.
ap11 S. G. SIMPKINS, Rec. Sec'y.

MARRIAGES.

In this city, by Rev Dr Bigelow, Mr Henry A. Tower to Miss Valeria C. Burton.

In Fitchburg, 31st ult, by Rev C. Lincoln, Mr Francis Sheldon to Miss Martha S., daughter of Phillip P. Cowdin.

In Dorchester, 2d inst., by Rev Mr Pike, Horatio Harris, of the firm of Henry Robins & Co. to Elizabeth E., daughter of Edward Crehore, Esq.

In Pomfret, Vt., 23d ult, by Rev William Farmer, Mr B. R. Gibson to Miss M. E. Childs.

In Gardiner, Me, Mr Whitney Farmer of Hallowell, to Miss Martha Ann Wetherby of Charlestown, Mass.

In New York, 25t ult, by Rev Dr Dewey, Capt John Story to Catherine, daughter of Nathaniel Putnam, Esq.

In Dorchester, by Rev Mr Hall, Rev Frank P. Appleton of Danvers, to Harriette White, daughter of Geo. A. Hodges, Esq. of Dorchester.

In Northboro', 17th ult, by Rev J. Allen, Mr. S. B. Crosby of Shrewsbury, to Miss F. E. Giles.

In Templeton, 5th inst, by Rev Mr Wellington, Mr Sewall T. Rugg of Lancaster, to Miss Persis Underwood of T.

In Kingston, 2d inst, by Rev A. R. Pope, Mr John Burnham, to Miss Patience W. Sampson, all of K.

In Salem, 19th ult., by Rev Dr Flint, J. Willard Peele Esq, to Miss Sarah A. daughter of Z. F. Silsbee, Esq.

In Toulminville, (Mobile,) Ala. 23d ult, by Rev Mr Massey, Mr Martin Toulmin, son of J. B. Toulmin, Esq. to Frances, youngest daughter of Gen. Toulmin.

DEATHS.

In this city, 29th ult, Gideon Foster, 4th son of Jas. Frederick Foster, 3 yrs and 6 mos.

April 2, Helen Augusta, only daughter of Joseph and Nancy B. Russell, 17 months.

30th ult, Catharine Emily, eldest daughter of Benjamin Poor, 17.

28th ult, of lung fever, Sarah C. daughter of Mr Daniel Grant, 4 yrs 10 days.

30th ult, Charles G. Trowbridge, 31.

In Salem, 29th ult, after a short illness, Rev Dr Thomas J. O'Flaherty, pastor of St. Mary's (R. C.) Church in S. He officiated at the church a week previous to his death; he was 45 years of age.

In Fitchburg, 30th ult, Sarah S., wife of Porter S. Putnam, and daughter of Phillip F. Cowdin, 27.

In Wilmington, 13th ult, Eunice, widow of David Fuller, 83—a revolutionary pensioner.

In Williamstown, 13th ult, Mr Wm Bissell Sherman, 87, a patriot of the revolution.

In Attleborough, 21st ult, Mr Samuel Tingley, a revolutionary pensioner, 94.

In Norton, Hon Laban Wheaton, 92, a graduate at Harvard University in the class of 1774.

In New Bedford, 29th ult, Capt Nathaniel Cory, 65, formerly of Tiverton, R. I., and brother of the late Barney Cory.

In Portsmouth, N. H., 27th ult., of quinsy, Robert Rantoul, only son of Rev Andrew P. Peabody, 17 mos.

In New York, 30th ult, Elizabeth P., only daughter of Capt Samuel K. Appleton, of Salem, 11 yrs.

In Brooklyn, N. Y., 2st inst, Rev John S. Messenger, Rector of St. Thomas's Church.

Lost overboard, from ship Sophia Walker, on the passage from Palermo to Boston, (date not given,) Frederick Stetson, of Medford, 18—son of Rev Caleb Stetson.

In Peterborough, Canada West, 11th ult, Josiah Bray, commander in the Royal Navy; he was with Lord Nelson, in the battles of Trafalgar and Nile.

In Prairieville, Wisconsin, 5th ult, at the house of his son-in-law, Prof. Root, Gilbert Jenkins, Esq., formerly of Hudson, N. Y., 73.

In Dover, England, 26th Feb. last, of consumption, Mr Frederick S. Lewis, of the house of Abel Phelps & Co. of Boston.

MARTYRIA, or Early Unitarian Times, a Legend wherein are contained Homilies, Conversations, and Incidents of the reign of Edward VI, by William Mountford, Clerk; with an Introduction illustrating the Religious History of that period, by Rev F. D. Huntington; 16mo, 350 pages.
This day published by CROSBY & NICHOLS, 118 Washington street. is4tostf ap11

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
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LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831: price 37 cents. ap11

WHITMAN'S REPLY. Rev Bernard Whitman's Reply to the Review of his Letters to Professor Stuart. One copy only for sale at the Christian Register Office. ap11

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SPRING STYLE HATS. I am now getting in a very large assortment of every style and quality of Hats and Caps. French Hats of my own importation. LADIES' Riding Hats and Caps in great variety—all of which I will sell as low as the same quality can be purchased in Boston. Wholesale Rooms, 2d and 3d stories, 173 Washington street.
ap4 3m. WM. M. SHUTE.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

WEBSTER'S AMERICAN DICTIONARY. The work entire—2 volumes, Royal 8vo—with Dr. Webster's latest revisions and additions. Price reduced to $10,50.
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POETRY.

THE DOVE AND THE SNOW.

BY JONES VERY.

The quickly-melting snow ran through the street,
The busy street where man so often treads,
Thinking on earthly things careworn and sad;
And there a milk-white dove drank eagerly,
As if it blessed the heaven-descended stream.
Gazing I thought of Purity and Faith;
How unto these the Lord giveth to drink,
E'en on the crowded city's dusty ways,
Of those clear streams which from his golden throne
Forever flow! Why thoughtless pass we by
The wells that God has opened on our path,
To cool our thirsty, feverish spirits
In their daily toil; and make us think of Him?
The world's loud foaming flood will soon run dry,
And we be left without one cooling draught.

THE OAK AND THE VINE.

A SONNET.—BY S. H. LLOYD.

How feeble and how frail the works of all!
Man rears his stately pyramids in pride,
But 'neath the peltings of the storm they fall
And moulder away by the pilgrim's side.
I'm weak I know, I've leaned upon the world,
A broken reed it surely proved to me,
And when from peaceful scenes I'm rudely hurled,
It never gives my heart true sympathy.
And yet I cannot feel to stand alone
As does the *oak* that ne'er for mercy pleads;
To lean as does the *vine* I'm always prone;
Though rich in buds and leaves a prop it needs;
And so without thy arm to be my stay,
O God, I'll droop and perish by the way.

Hubbardston, Mass.

Who wrote these lines?

THE LITTLE BOY WHO PRAYED.

I knew a widow, very poor,
Who four small children had;
The eldest was but six years old,
A gentle, modest lad.

And very hard this widow toil'd
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor, she would leave her home,
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat,
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,
'Twas search'd by every breeze:
When, going in, the eldest child
I saw *upon his knees*.

I paus'd to listen to the boy;
He never rais'd his head,
But still went on and said—"*give us This day our daily bread.*"

I waited till the child was done,
Still listening as he prayed:—
And when he rose I asked him, why
The Lord's Prayer he had said?

"Why sir," (said he) "this morning soon,
When mother went away,
She wept, because, she said, she had
No bread for us to day.

She said we children now must starve,
Our father being dead;
And then I told her not to cry,
For I could get some bread.

'*Our Father*,' sir, the prayer begins;—
That made me think that He,
As we have got no father here,
Would our kind father be.

And then, you know, the prayer, sir, too,
Asks God for *bread* each day:
So in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with willing feet;
And very soon was back again
With food enough to eat.

"*I thought God heard me*," said the boy;
I answered with a nod,
I could not speak, but much I thought
Of that child's *faith in God*.

MISCELLANEOUS.

We give to-day from the Monthly Religious Magazine, the remainder of that intensely interesting article, of which the first part was given in our last paper. Would that we could learn better the true power of Christ's compassion for the sinful!

CASE OF CONSCIENCE.—NO. II.

CONCLUDED.

January 16th, Evening.

DEAR MOTHER! How impossible it is to arrange previously what we shall say or do, when the feelings are highly wrought! I uttered scarcely one premeditated word when Ellen came into my presence yesterday. I had meant to say but little, and that in a tone of calm contempt, such as I thought a virtuous matron must feel towards the worthless. I had Helen's wages in my hand, and looked her full in the face as she entered. She met my eye, glanced at the money, seemed to divine all, and turning deadly pale, sat down on the chair next her. I began; but before I had uttered a single sentence, the utter misery of her countenance, and the trembling of her whole frame, moved me so much that I stopped. I was angry with myself for such weakness, as I thought, and wished she had a woman of more nerve to deal with her. At last I said, "you understand all Helen; you perceive that you are detected." She only groaned, and covered her face. I do not know why, I had expected rage and bold defiance and this deportment was so different that I involuntarily softened my tone, as I said, "Of course you leave this house immediately." "I know it," she replied in a choaked voice. There was silence again. The brief but keen reproaches which I had meditated did not come to my lips; but as she continued to sit motionless and stupified, I felt compelled to say more:—"The art with which you have intruded yourself into a virtuous family, knowing yourself a lost creature,"—"Lost," exclaimed she, "altogether lost! Oh, Mrs. Walters."—"I know of no creature wickeder than an abandoned woman," replied I. "That is true, God knows—but *lost*, am I? then why have you read to me lately! Cannot repentence save me?"—In a moment our recent perusal of the New Testament rushed upon my mind, and I saw this poor wretch had taken home its spirit to her heart. Had I?

It was necessary to call up the thought of duty to my children and to society, or my sternness would all have fled at once. How I reconciled inconsistency so glaring, I know not; probably did not stay to perceive that the spirit of the New Testament could never dictate opposite courses. Distrusting myself, I rose and said, as coldly as possible, "Helen, if one who has led such a life as you should repent, God's mercy would never be found wanting. I enjoin you to do it, if it be possible. In the mean time, you cannot expect to remain another hour under my roof."—"I know it; I am going,—I am going." She stood up with a bewildered expression, and was about to quit the room, when I stopped her with—"Your wages Helen." "No, no," said she, what do I want with money?" "Why, where are you going?" asked I. "I don't know—God knows—nowhere." In an instant a crowd of new thoughts rushed through my mind.—Where would she go? What would become of her? All doors shut against her but those of infamy or the grave! Starvation, sin, or suicide, apparently her only alternative! Good Heavens, what a position! I tried to fancy to myself the trembling, desolate-looking wretch before me and a cold shudder passed over me. Mother! would not our course towards another often be wholly different, could we for a few moments become—or even imagine ourselves—that other, with a full consciousness of the position!

This was succeeded by another terrible thought that I, even I, was in some measure responsible for that fellow creature. On my action at this crisis, perhaps, hung her destiny. The idea took possession of me, it mastered me, I could not get rid of it. I thank God ihat it did, for I believe that it was the solemn truth.

"Helen, sit down," I said, "and tell me truly what you mean to do when you leave this house." "I don't know, I have not a friend upon earth." "Cannot you take your wages, and go into the country away from temptation!" You are not wholly bad, I do believe." "Oh, thank you, thank you for saying that," exclaimed the poor creature bursting into tears for the first time and then sobbing as if her heart would break. "Indeed, I am not so bad as my life has been; I would be good, but what will become of me?—Where can I go? My bad name follows me every. Can I, Oh, do you think, Mrs Walters, I can get an honest living anywhere? Will anybody give me any kind of employment? I have tried and tried in vain. I was beginning to be too happy here? I knew it could not last—I knew the trouble would come, and it has."

I could not speak at all for some moments, and then did not know what to say, I asked her if she would not confess that it was hypocritical and wicked to introduce herself into families where her character was not known. "Wicked?—yes, but not so wicked as all that went before. It was trying to reform that brought me here, and if you had known all about me, should I have had the chance! And do you now not send me away the moment you find out what I once was!"

"What shall I do with her, if this be all true?" said I to myself, and she did not interrupt my perplexed thoughts, but sat silently weeping.—After musing some minutes, I asked her if she was willing to communicate the chief facts of her history to me, saying that I could then decide better whether it would be possible to do anything for her.

We had a long conversation. The substance was this—no uncommon tale. She went to New York when she was only sixteen, from a remote country village,—her parents dying suddenly, leaving her poor and alone in the world. They were English, and had no relations in this country except a neice who was a fashionable dressmaker in New York. With this cousin, Helen was learning her trade, when she became acquainted with a young man who, in her innocence she supposed wished to marry her. His object was different and she was too young, ignorant and unprotected to escape his arts. Her careless cousin turned her out of doors as soon as her disgrace was known, and she fell into the hands of those female-monsters, whose names no pure pen may write, and whose wickedness no virtuous woman can conceive—yet who do exist and thrive under God's heaven, in the very midst of our bright cities! Three years of sin and misery followed. Oh, my dear mother, could you have heard this uneducated girl in the simple but dreadfully powerful language of truth, describe the misery of those three years! As I am a mother myself, I felt that from such degradation, and wo, there must be redemption for the feeble, the tempted, the despairing. As years passed on, and her mind ripened, a native strength of character must have developed itself; for having endured till life became odious, until, in her own words, "she awoke every morning with a groan, and a prayer that she might die before night, she determined to see if it were not possible to climb out of the pitfall into which she had been dragged. What must have been that girl's nature, to whom such a thought could even occur, amid such unhallowed influences! Yet she tells me that she knew others who struggled and agonized as she did, in contempt for themselves, loathing their habits, yearning after something purer and better; some, she said, tried to escape from their profession, and were driven back by suspicion and insult, others were only deterred from the attempt by its apparent hopelessness.—Some sinned and suffered on; some strove to drown thoughts of agony in intoxication; some she firmly believed, died by self-administered potions, though none spake of it; and all felt that a door had closed behind them, between them and the virtuous world, which could never, never be opened!

She took the bold step of seeking employment in the city of New York itself. She was reglarly turned out of doors as soon as her former mode of life was discovered. No ear waited to hear her protestations, her prayers, her promises. Almost desperate, she came to Boston, and amid remorse and fears, lately blended with faint hopes and dreams of possible peace, she had dwelt virtuously with me from that day. She told all this in her own language, plainer, and therefore more powerful than mine. She uttered not one word of entreaty that I would keep her; she considered that part of her doom as sealed.

She told me also, without any questioning on my part, that the very night before, the young man who had so blighted her life, had met and recognized her in the street, and sought to renew the acquaintance, accompanying her to the very gate. "And did you encourage him to speak with you?" "No, indeed," said she earnestly, "I answered him not one word, and before I closed my eyes, I resolved that I would shun him like a snake, and that I would even tell you everything, rather than exchange another word with him.'

And now, mother, you ask, what is the result? I will tell you to-morrow. I know not if you or my husband would approve such a course, but I did not send Helen out of my house instantly. I told her to go to her chamber, and remain there till to-morrow morning; that she must not hope to live still with me, but that I must have time to consider her case, and decide on the best course. There is much to be considered. Would I could look on it, not with human eyes, but with those of God and Christ. THEY see clearly where lies my duty, but to me all is perplexity. May they assist my meditations.

January 17th.—I wish I had time to consult with you or my husband, but I must act immediately. There are those who think no question can arise on this matter; that the harboring of this girl one night after the discovery of her iniquity, is a direct encouragement of vice, that my compassion is weakness; my confidence in her story credulity, my hope of her restoration rank folly. Two ladies came to see me last night, who hold these views, and are lost in amazement at my doubts: yet they are sensible, worthy women, and very charitable in the way of alms-giving. But they believe that a girl who has led such a life, must be utterly hardened, artful, and hopelessly depraved; that it is the height of folly to think of saving her. I am strong in a contrary opinion; "my heart is fixed, Oh, God!" and I shall proceed accordingly. I believe that to turn her adrift, on this world of temptation hopeless and friendless, would be the very way to crush her good resolutions, to ensure the fulfillment of every cruel prediction, to drive her into suicide, or sin no less insane! The happy cannot conceive of despair, with its demon impulses, whirling the soul into that which it loathes. Oh, my mother, is not my view of this crisis in Helen's life and mine, the higher and holier one? The separate currents of this poor girl's existence and mine now touch each other, they meet, they mingle. Mine is the stronger; God hath done it! Far apart as we seem to the world's eye, doth not God behold us linked together, as from the depths of his pure, serene nature, he now contemplates our mutual action upon each other? My own eyes seem to have been suddenly opened to a perception of this bond; I see as it were a thousand webs hitherto invisible, connecting me with mortals around me, but most distinctly now do I perceive a mighty relation between her spirit and mine, growing out of the circumstances in which we are now placed. I did not make it. I cannot break it. God asked Cain, "Where is thy brother?" At the dissolution of flesh, He may ask me, "Where is thy sister's spirit?" I cannot exclaim, "Was I the keeper of her spirit?" That which now presses, urges, draws me into action, will forbid it.

Last night I sought guidance, not in prayer alone. I distrust the authenticity of the answer which we think we receive to prayer, if the prayer be uttered under the mighty influence of worldly plans and secret wishes, without calm, unbiassed meditation, unaided by the study of duty in the precepts of Jesus. The enthusiastic are so apt to feel, after prayer, that their impulses of course are right!

I read very carefully those passages of the New Testament—I need not refer you to them, in which our Master's views of sin, the sinner, and the treatment of sinners distinctly appear.—To know His mind is enough, and I searched no other part of the Bible, for He is always intelligible; is above all others, prophets or apostles; and is all-sufficient. And do you think any difficulty of importance ever arises, in which we may not be counselled how to act, by reference to the precepts and character of Christ! Do you think there is ever any emergency, in which we may not safely act in conformity with his words and example! These questions seem to come up practically this day with great force. Brief as those Gospels are, simply as each incident is told, they have that mysterious, mighty power of being ever-sufficient for man's guidance thro' life. It is a perpetual miracle. Why does it not convert the world! They have no faith in it, and will not test it.

And now my mind is made up. On the one hand, I have not resolved to keep Helen with me. I will not treat her as if she had always been virtuous. That cannot be; it seems to me God never meant it should be so. It would be pleasant to go on with the cultivation of her religious nature, and watch the effect of my personal efforts. But it is better for her still to feel some of the penalties, just so far as her conscience says, "it is all right, I deserve more than this, I will be made better by it." Then, if she remained in my family, bruited as the discovery now is among my acquaintance and their domestics, I cannot save her from taunts and ill-treatment, coarse, injudicious, pernicious, likely to thwart the effects of my own system. I cannot make her fellow-domestics understand my views, and so far as I am thought to regard her sins lightly, I do an injury to the moral sense of others and aid in lowering their standard of morality. Even my boy of fifteen will hear just enough to perplex his notions of right and wrong, and I am not quite prepared to enter on those more perplexing distinctions. I regard it as a solemn duty to do so, however, and will before he is a year older: a good foundation is laid in his general principles. I will strive to place him early on higher ground than the level of common opinion about right and wrong; he shall see how it is, compared with the lofty table-land of Christianity.

No, neither in justice to myself, to Helen, or others, can I keep her here. She must be removed if possible, from irritating suspicions and imputations. Nay, from temptations. The heartless profligate who is to answer fearful questioning about her when he quits the flesh, is now in this city, and seems to have a Satanic influence impulse to finish the work of perdition, apparently stayed. She loved him innocently once, and that gives man a mysterious power over woman. Pure and resolute as her determination now is, the mingled influences of despair and reawakened passion might prove tremendous, irresistible. God forbid that I should indirectly place the soul of any frail child of clay in such fearful temptation.

I matured my plan last night on a sleepless pillow, and this morning wrote to Cousin Lucy. Now do you not see my plan! Cousin Lucy is a thorough Christian, and from her I have unconsciously imbibed many of those views of life, and of my duty to sinners, which have now struggled into action I hardly know how. It is she who has always maintained to me that the world is constantly by its actions proclaiming the direct precepts of Christ impracticable, even while calling itself the Christian world; and she has steadily declared this proclamation false. Tracing the principles on which I am now acting to her secret influences—ah! conversations do have influence, ye righteous ones, though it may not be known till long after, if ever!—I found she was uttermost in mind through that anxious night. I considered her position. She lives in a retired village, with an aged father and mother. She keeps one female domestic who is to be married in a month. I know she will take Helen at my request, without waiting till Mary goes; and Helen will have just such influences as her spirit needs. Cousin Lucy is all consistency with her own principles. She will be drawn to my poor girl by the very facts that would induce so many good people to spurn her from the door. I thank God that there are Cousin Lucys! I have written her a hasty but full account of Helen's past and present position. I read it to Helen before I sent it to the office. I told her exactly to what a place and what people I thought of sending her. If her distress touched me yesterday, her gushing tears of joy and thankfulness to-day melted my very soul.

January 21st.—Helen has kept her chamber for two or three days. Excitement has actually made her sick, and I also found it best to take care of her myself. Such rumors had reached my cook, that it was necessary to talk with her frankly and fully; she declared at first that she or Helen must leave the house instantly, and this was a perfectly sincere expression of indignant virtue. It is very difficult to deal with unenlightened minds, and hard, bigoted, consciences, whose notions of goodness are at once so absolute and vague. Such people as my Nancy can hardly conceive of principles. Acts are right or wrong in themselves; acts, without any reference to past or future, are enough. Sin is sin, and no punishment here or hereafter too bad for the sinner. Nancy's small stock of theological ideas is of the blind, vindictive, horrible cast. She will not *deny* that mercy is one of God's attributes, in so many words, but she might as well. And Christ! she seems to have no idea connected with him, but that he was crucified, and poured out his blood to wash away her sins! Oh, thou teacher, purifier of the soul of man, how much of thy divine nature and work is still unperceived and unfelt!

My answer has come from Lucy. It is just what I expected, and Helen leaves my house this afternoon, not to roam the streets of the city in the vain search for honest bread, for human sympathy, for aid against temptation without and within, such as Christians have a right to ask of each other. She is going to N——, and this night she will be in the quiet country. She will be welcomed by as gentle a smile as if she were still the innocent girl who left the country, in an evil hour, but a few years ago. She will feel no weight of deception, no dread of detection pressing on her soul, for she is aware that the pious Christians under whose roof she is received, knows her whole history, and loathing sin, they do not loathe her. She knows that they hope for her, and she will hope for herself.—Love, Faith, Hope, the three angels that draw sinners back from the brink of perdition, will stand by her humble bed this night, almost in visible radiance. God bless her!

July 1st.—I have just returned from my annual visit to N——, my dear mother, and you may imagine how much my usual enjoyment of that dear quiet place was heightened by my interest in Helen. She looks far more healthy, far happier than when she was with me, and Cousin Lucy says she has never regretted for one moment having taken the true Magdalen under her roof. The stillness of a country life has never appeared irksome to Helen, or its toil wearisome. She has been growing more intent on usefulness and Lucy judiciously keeps her much employed. Her increasing interest in religion has been met with ready sympathy, and encouragement; for she still suffers much from remorse. Horrid recollections of her past life torment her at intervals, sleeping and waking. God is wise to attach this inevitable penalty to sin! Why will man do more than strive to awaken this true perception of goodness and sin, and then leave the sinner to its operation; to God's direct dealing with him?

December 31st.—In looking over my diary for the year, always my solemn task on the closing night of December, I find nothing noted which moves me to deeper gratitude than that whole affair of Helen Murdoch. It was a blessed experience to me. I have just had a letter from Cousin Lucy; she with her venerable parents, is convinced of Helen's sincerity and entire reformation. I was very thankful when I had your approbation and my husband's, for the course I had pursued about her, while so many were ridiculing and censuring it. And now I thank God that his blessing has apparently sanctioned my good purposes; and on my knees would I pray for the wretched daughters of sin and shame that dwell forsaken, helpless, and hopeless, in the very streets through which we pass daily with careless steps and hearts! God sees their temptations, their struggles, their agonies. May he help them, as he has helped her, treasuring their first vague thoughts of penitence, hearing their first half-formed prayers, strengthening their almost, desperate resolutions, helping them to rise from seeming ruin, to hope, virtue, and salvation, *through human sympathy and aid*. L. J. H.

THE GOOD MINISTER'S WIFE.

We believe that the article from which the following is taken, has appeared in many papers, though we have seen it in but one. It is called *The good minister's wife*, as if all the goodness belonged to *him*. There is a sort of superstitious idea in the world, handed down, we suppose, from the time when the clergy just beginning to have wives, had not learned how to choose them, that in marrying they were apt to lead away silly women. But, from a pretty extensive acquaintance, we must say that we believe there is no class of men, who, in this respect, have been more fortunate than ministers. It is often a trying life, to which the wives are exposed in the present unsettled state of the profession. But many a man, worn down by excessive cares, nervous, sensitive and discouraged, has been kept up and helped on by a noble woman through trials, that would otherwise have crushed him to the earth. It is not, therefore, because we think the advice is needed, but merely as a curiosity in its way, that we publish a few paragraphs from the article above mentioned. We have little doubt, that it was written by some young man who was just entering upon that period of excessive wisdom, through which young men, even young students in divinity sometimes pass before they learn to be humble.

"A good minister's wife appreciates the nature of her husband's labors, and responsibilities. Hence she will, if possible, throw no obstacles in his way. She endeavors to make his home peaceful and pleasant, so that his mind may not be disturbed by petty cares and anxieties; or by peevishness, obstinacy and self-will on her part; nor by interruptions to wait upon her whims and caprices.

A good minister's wife is kind and gentle in her family. She is no fretter, or fault-finder, or complainer, either of him or of the children and domestics. In her *tongue* as well as in her *heart*, is the law of kindness. She takes great pains not to fret and chafe her husband by her peevishness, fretfulness, obstinacy and self-will. She knows the tendency of such things to unfit the mind for the peculiar duties of the ministry. She knows her husband has enough to vex, and and harrass, and disturb him, in his mental labors in the parish, and in the cares and responsibilities of his charge, without having his home made like a bed of thorns and nettles. She therefore takes great pains to be always good natured, kind and affable in her deportment *at home*. When her husband has been out on parish and ministerial business, and comes home wearied in body, and jaded in spirits, and discouraged in heart; she does not meet him with sour looks, nor does she open a budget of complaints, because he has been so long, or because the family were kept waiting, or because he has brought a friend home with him, or because none of her wishes have been attended to. No greater calamity can befall a minister than to have a nervous, peevish, fretful, fault-finding wife. Especially if she is ignorant, or obstinate, or jealous, or self willed. You can no more reason with such a person than with a whirlwind. Farewell, then, in most cases, to all hope of usefulness or happiness. A few, by energy and force of character, may surmount such things. But of all thorns in the flesh, this is the worst. It is a perpetual chafing sore. All that a man does in such circumstances, is done to the greatest disadvantage. His labor is up-hill-work, against wind and tide. Ten to one, his own temper becomes soured—his piety declines—his mind loses its tone and balance. He cannot write, he cannot study, he cannot pray, he cannot do any thing as a minister ought, because there is a dead weight in his family, dragging him down and prostrating his energies. If he was in other business he might rise above such depressing influences—or what is most probable, be driven to habits of intemperance, dissipation and vice. But being a minister, he has a character to maintain. To sustain it properly both at home and in the pulpit, and in the parish, requires such an amount of watchfulness, such a tax on his patience and feelings, that he is in the greatest danger of sinking under it. For he finds in his wife one who neither understands his peculiar circumstances, nor her own; one who neither sympathizes with him or aids him.

A good minister's wife is prudent in the use of her tongue. She is no busy body—no talebearer, nor retailer of scandal. She aims not to make imprudent, and injudicious remarks. She is never in a hurry to spread idle reports, nor to exaggerate nor even report such as are true. She considers what effect such things will have on her husband's influence before she speaks. Many ministers have been unsettled through the imprudent, unguarded and foolish speeches of their wives. A good minister's wife endeavors to secure the good will of the parishioners, especially of the youth and children. She always treats with kindness and attention, is fond of seeing them at her house; and thinks it no hardship to be at some extra pains to secure their confidence and good will. She never allows herself to speak harshly of them, or to them, or to show by her manner that she dislikes to see them at her home. She even bears with much that is unpleasant, for the sake of doing them good. Children have an instinctive feeling, which shows them who loves them, or who is indifferent to them, or who dislikes them. It is a bad sign when children and youth shun the house of a minister on account of his wife.

A good minister's wife is given to hospitality, i. e., she treats her guests, especially ministerial company, with kindness and attention. She always gives them a welcome reception, and makes them feel at home, under her roof. Her hospitality is cordial, not constrained. She does not appear cold, distant or reserved. She does not show that she is displeased when they come, or glad when they depart. Some ministers and wives are very hospitable away from home. They are very free with the things of those on whom they call. They have a great affection for you in your own house. They love to see you at your own fireside.

A good minister's wife endeavors to meet her husband's engagements. She sees that his food and clothes are ready before the time. Punctuality is her motto; that should be his.

A good minister's wife is a keeper at home. She does not visit too much in the parish, nor abroad. She does not think she must always go with her husband to all public gatherings. She has duties in the family as well as other women, which prevent this. Nor does she wish to put her husband to any expense or inconvenience of accompanying him on every expedition."

THE LAST INTERVIEW BETWEEN JOSEPHINE AND NAPOLEON.

The divorce, for the sake of marriage with another, was however, a fearful subject for Napoleon to break to Josephine. The rumor of her approaching degradation had already filled the heart of the Empress with the most terrible forebodings. Still neither party ventured to introduce the topic, which now filled the ears and occupied the tongues of all Europe. They dined together one day, in the deepest embarrassment; and not one word was spoken by either, during the repast. Napoleon exhibited marks of the strongest agitation; a convulsive movement, accompanied with a hectic flush, often passed over his features; and he seemed afraid to raise his eyes to the Empress, except by stealth. Josephine was equally embarrassed and agitated, and had all the day been weeping. The dinner was finally removed untouched, neither having tasted a morsel. Josephine has described the scene which ensued; "We dined together as usual. I struggled with my tears, which notwithstanding every effort, overflowed my eyes; I uttered not a single word during that sorrowful meal; and he broke silence but once to ask an attendant about the weather. My sunshine I saw had passed away; the storm burst quickly. Directly after coffee, Buonaparte dismissed every one, and I remained alone with him. I watched in the changing expression of his countenance, the struggle which was in his soul. At length, his features settled into stern resolve. I saw that my hour was come. His whole frame trembled; he approached, and I felt a shuddering horror come over me. He took my hand, placed it upon his heart, gazed on me for a moment, then pronounced these fearful words,—'Josephine! my excellent Josephine! thou knowest if I have loved thee! To thee, to thee alone, do I owe the only moments of happiness I have enjoyed in this world. Josephine! my destiny overmasters my will. My dearest affections must be silent before the interests of France.' 'Say no more,' I had still strength sufficient to reply; 'I was prepared for this, but the blow is not less mortal.' More I could not utter. I cannot tell what passed within me. I believe my screams were loud. I thought reason had fled. I became unconscious of everything, and on returning to my sonses, found I had been carried to my chamber. On recovering, I perceived that Corvissart was in attendance, and my poor daughter weeping over me. No, no, I cannot describe the horror of my situation during that night. Even the interest which HE affected to take in my sufferings, seemed to me additional cruelty. Oh, my God! how justly had I reason to dread becoming an Empress."

The fatal day of separation at length arrived. After the painful scene was over, Josephine, in silence and sorrow, retired to her chamber. The usual hour of Napoleon's retiring came. "He had just placed himself in bed, silent and melancholy, while his favorite attendant waited only to receive orders, when suddenly the private door opened, and the Empress appeared, her hair in disorder, and her face swollen with weeping.—Advancing with a tottering step, she stood, as if irresolute, about a pace from the bed, clasped her hands and burst into an agony of tears.—Delicacy—a feeling as if she had now no right to be there—seemed at first to have arrested her progress; but forgetting everything in the fullness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, silently mingling their tears together.—After an interview of about an hour, Josephine parted forever with the man whom she had so long and so tenderly loved. On seeing the Empress retire, the attendant entered to remove the lights, and found the chamber as silent as death, and Napoleon so sunk among the bed clothes as to be invisible. The next morning, at 11, Josephine left the Tuileries forever.

[Rev Mr. Abbott.

PASTORAL VISITS.

It is the leading duty of a minister, on week days, to prepare for the pulpit. To some extent, pastoral visits aid this preparation; if carried to excess they hinder it. We know of no better rule, than for a pastor to prepare well for the pulpit, and do as much more as he can. And we invite parishioners to consult experience, and say which class of ministers have been most successful, labored longest in a place, and got the deepest hold on the affections of their people—those who generally preach well-prepared sermons at the expense of some pastoral visits, or those who visit to the great neglect of their sermons. Let parishioners, then, be sure they are injured, before they find fault with their minister. Especially let them beware of those men who are suggesting and fomenting causes of discontent and complaint, where all things considered, none exist. If you imagine yourselves neglected, go in person to your minister, and ascertain the cause, instead of listening to those who would sow the seeds of disaffection in your mind. [Christian Mirror.

The Maker has linked together the whole race of man with this chain of love. I like to think that there is no man but has had kindly feelings for some other, and he for his neighbor, until we bind together the whole family of Adam. Nor does it end here. It joins heaven and earth together. For my friend or my child of past days is still my friend or my child to me here, or in the home prepared for us by the Father of all. If identity survives the grave, as our faith tells us, is it not a consolation to think that there may be one or two souls among the purified and just, whose affection watches us invisible, and follows the poor sinner on earth!

If God gives internal comfort, it is not that we may live upon it, but to support and animate us to some further end.

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.
to the patient, the money paid will be returned.—The subscriber would state that he has premission to refer to
J. GUNN, SURGEON DENTIST,
114, Court [corner of Sudbury) street.
1wis7os mh14

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information apply at the Christian Register office, Water tf f28 st.

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand-Organs constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.
Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

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THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good housekeeping,) with a catalogue of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing, to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr. S. STOCKING, No. 226 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satified with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr. S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisment; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artifical teeth, so much to be dreaded. The public however may be assured that Dr. S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure from cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr. S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country, and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stump will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connected with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr. S. would also inform those whose misfortune it has been to have a cleft, or a deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.
The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.
As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:
[Extract from a letter by Rev. Dr. Francis, of Cambridge.]
'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'
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Rev. Mr. Leonard's Society, Dublin, N. H.
Rev. Mr. Livermore's do, Keene, N. H.
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Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.
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A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Woman, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.
The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil system, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.
The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr. Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined, by Scripture, by Natural Law, by Common Law, and by the Laws respectively of several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skilfully interwoven.'
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